THE JAPAN CHRISTIAN QUARTERLY

Vol. II, No. 1

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CHURCH UNITY IN JAPAN

The Present Position in Japan . . . . . J. P. Nielsen
The Churches in Japan . . . . . A Symposium
Christ and the Union of His People . . . . H. W. Outerbridge
The Results of Church Union in Canada . . . C. J. L. Bates
Church Unity—Next Steps to be Taken in Japan . A Symposium
The Vision of the United Church . . . . . K. M. Shepherd

Rennyo Shonin and the West Coast of Japan . . C. P. Holmes
The Jubilee Year of the American Bible Society . . K. Aurell

Editorial and Departmental Notes, Book Reviews, Personal Column, Etc.

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Empress of Asia	67	Dec. 5	Jan. 6	Jan. 9	Jan. 10	Jan. 12	Jan. 15	Jan. 24
*Empress of Canada	26	Dec. 28	Jan. 26	Jan. 29	—	Feb. 1	Feb. 4	Feb. 13
		1927						
Empress of Russia	71	Jan. 18	Feb. 16	Feb. 19	Feb. 20	Feb. 22	Feb. 25	Mar. 6
Empress of Asia	68	Mar. 3	Mar. 9	Mar. 12	Mar. 13	Mar. 15	Mar. 18	Mar. 27
*Empress of Canada	27	Mar. 24	Mar. 30	Apr. 2	—	Apr. 5	Apr. 8	Apr. 17
Empress of Russia	72	Apr. 14	Apr. 20	Apr. 23	Apr. 24	Apr. 26	Apr. 29	May 8
Empress of Asia	69	May 5	May 11	May 14	May 15	May 17	May 20	May 29
*Empress of Canada	28	May 26	Jun. 1	Jun. 4	—	Jun. 7	Jun. 10	Jun. 19
Empress of Russia	73	Jun. 16	Jun. 22	Jun. 25	Jun. 26	Jun. 28	July 1	July 10
Empress of Asia	70	July 5	July 11	July 13	July 17	July 19	July 22	July 31
*Empress of Canada	29	July 26	Aug. 1	Aug. 3	—	Aug. 9	Aug. 12	Aug. 21
Empress of Russia	74	Aug. 18	Aug. 24	Aug. 27	Aug. 28	Aug. 30	Sept. 2	Sept. 11
Empress of Asia	71	Sept. 8	Sept. 14	Sept. 17	Sept. 18	Sept. 20	Sept. 23	Oct. 2
*Empress of Canada	30	Sept. 29	Oct. 5	Oct. 8	—	Oct. 11	Oct. 14	Oct. 23
Empress of Russia	75	Oct. 20	Oct. 26	Oct. 29	Oct. 30	Nov. 1	Nov. 4	Nov. 13
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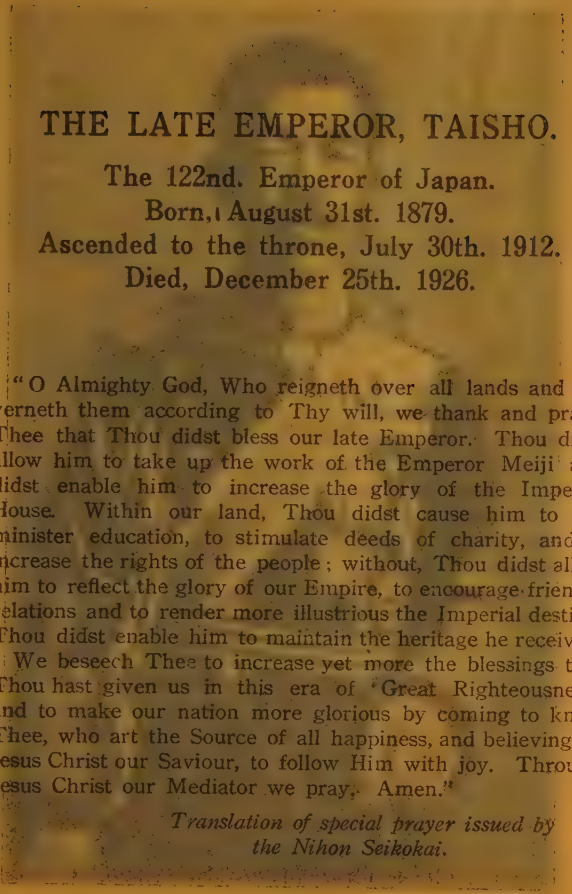
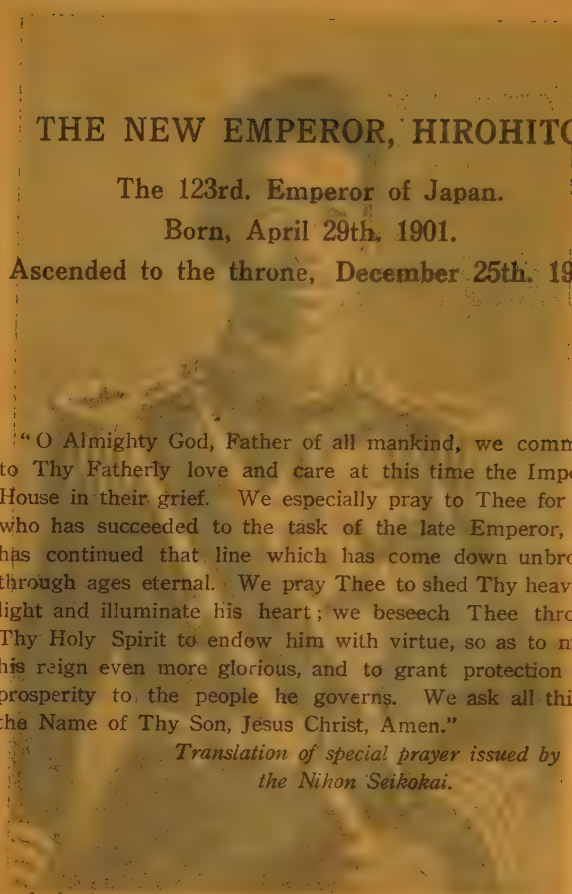


THE LATE EMPEROR, TAISHO.

The 122nd. Emperor of Japan.
Born, August 31st. 1879.
Ascended to the throne, July 30th. 1912.
Died, December 25th. 1926.

"O Almighty God, Who reigneth over all lands and governeth them according to Thy will, we thank and praise Thee that Thou didst bless our late Emperor. Thou didst allow him to take up the work of the Emperor Meiji and didst enable him to increase the glory of the Imperial House. Within our land, Thou didst cause him to administer education, to stimulate deeds of charity, and to increase the rights of the people; without, Thou didst allow him to reflect the glory of our Empire, to encourage friendly relations and to render more illustrious the Imperial destiny. Thou didst enable him to maintain the heritage he received. We beseech Thee to increase yet more the blessings that Thou hast given us in this era of 'Great Righteousness' and to make our nation more glorious by coming to know Thee, who art the Source of all happiness, and believing on Jesus Christ our Saviour, to follow Him with joy. Through Jesus Christ our Mediator we pray. Amen."

Translation of special prayer issued by the Nihon Seikokai.



THE NEW EMPEROR, HIROHITO.

The 123rd. Emperor of Japan.
Born, April 29th. 1901.
Ascended to the throne, December 25th. 1926.

"O Almighty God, Father of all mankind, we commend to Thy Fatherly love and care at this time the Imperial House in their grief. We especially pray to Thee for him who has succeeded to the task of the late Emperor, and has continued that line which has come down unbroken through ages eternal. We pray Thee to shed Thy heavenly light and illuminate his heart; we beseech Thee through Thy Holy Spirit to endow him with virtue, so as to make his reign even more glorious, and to grant protection and prosperity to the people he governs. We ask all this in the Name of Thy Son, Jesus Christ, Amen."

Translation of special prayer issued by the Nihon Seikokai.

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Translation of special prayer issued by the Minister of Special Services.

Jesus Christ

THE
JAPAN CHRISTIAN QUARTERLY

A JOURNAL OF CHRISTIAN WORK IN JAPAN

(Formerly "The Japan Evangelist")

Vol. II JANUARY 1927 No. 1

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

"THE vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the Body of Christ. Within this unity Christian Communions now separated from one another would retain much that is distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

The chief theme of the present issue of The Japan Christian Quarterly is Church Union or Unity. It is a subject which, in Japan at all events, has been described as academic and one in which the Japanese Churches have no special interest. There is a certain amount of unintentional truth in the former of these criticisms, for at the first Academy Plato endeavoured "to give a real existence to abstract conceptions of visible objects," which is frankly what we are out to do. But with regard to the second we venture to think that facts are beginning to point the other way. Not only have two of the largest Protestant Churches in the country actually taken steps with a view to a reconsideration of the subject, but also we know that among the younger leaders at all events there is a growing desire to get together.

Whether, however, the matter is one of urgency is another

question. It is quite possible that Dr. Mott grossly exaggerates the situation when he says, "An unbelieving world is the price paid for a divided Christendom." It is also possible that he does not.

Anyhow, as we think that the matter is not unworthy of thought, we have devoted this issue to its consideration. But in doing so we have endeavoured to keep clear before us the fact that this magazine is a missionary one and not a theological, and for this reason we have striven throughout to regard it from the standpoint of the Christian campaign. We have also kept before us as a principle of approach that conception of Church Union embodied in the famous Lambeth appeal of 1920, quoted at the head of these notes, which we venture to think expresses the true ideal in words which have not as yet been bettered. It is with this underlying idea that we have invited seven representatives of the Japanese Churches to give us what they think is the contribution of their respective denominations to the enrichment of the whole.

It is our intention in these notes, however, as we have said above, to regard the matter from a practical standpoint, and in order to do so clearly we will set forth our ideas in a series of axioms which we hope will commend themselves to all.

1. *It is the will of God that all men should hear the Gospel* (*2 Pet. 3.9*).

If this be true, then any circumstances or group of circumstances, which tend to deny to men what otherwise they may receive, are a negation of this principle. Our mind goes back to a city we once knew where the centres of activity of seven denominations were practically confined within a circle of less than half a mile radius in a city three miles across in any direction. Or to the same prefecture where of 388 cities, towns and villages 370 are unoccupied, while of the 40 odd churches which are to be found there, 30 are to be found in four cities alone. It is but a picture of conditions prevalent all over Japan. It is hard to conceive of such a state of affairs if we were one united Church. In other words, our divisions, even though we are amicably separated, mean, that many who otherwise might hear of the love of God, do not.

2. *It is the will of God that every man should be entitled to the full Gospel* (*Eph. 4. 11–13*).

"Sectarianism." Bishop Brent has truly said, "in spirit and in

form is par excellence the cult of the incomplete." With but one possible exception no single church professes to have the full orb of truth. As Dr. Temple has said in his 'Universality of Christ,' "No one individual or group of individuals has exhausted the resources of the Christian faith." Every Episcopalian Christian is the poorer for not having that special contribution which his Presbyterian brother can give, and vice versa. It therefore follows that however much of the Gospel we may give in our denominational teaching we are not giving it in its fulness such as we would if "all the treasures of faith and order were possessed in common, and made serviceable to the whole Body." To put it bluntly, we by our divisions are bequeathing to our Japanese brethren an imperfect Christ.

It is this fact which provides one of the fundamental arguments against Federation as an ultimate solution. Great as is its value as a means to an end, yet "the danger of federalism is that it would simply promote the unmodified survival of inadequate types, and afford no stimulus towards the emergence of a richer form of life." As the sponsor of Unity the National Christian Council would win a triumph, as a substitute for it it would enact a tragedy.

3. *The truly indigenous Church is both catholic in its heritage and national in its expression.* (*Eph. 4. 15, 16; Rev. 21. 24.*)

It is easy for the man in the street to criticise the Western Churches for "saddling the churches in non-Christian lands with differences that are purely occidental," or to poke fun at the Chinese Christian who described himself as "an American Baptist South." It requires no depth of thought or height of patriotism to speak about the Church as being purely Japanese, untainted and unfettered by the West; but it ignores the fundamental fact that Christianity is in essence a universal religion. No nation can make a monopoly of its faith. The heritage of one is the heritage of all. A so-called 'one-man church' is by its very nature a denial of catholicity. For this reason the Seikokai or the Japan Methodist Church are not exclusively Japanese bodies; they are integral parts of the world-wide Anglican Communion or Methodist Church. It was perhaps the failure to recognise this truth in an adequate manner, which rendered abortive the attempt on the part of some of the earlier missionaries to found the 'One Church of Christ in Japan.'

One obvious lesson for us from this fact is that the great movements towards unity which are going forward in other parts of the world, e. g. in Canada and South India, are not matter of purely academic interest but of vital significance for us in Japan today.

In his 'Expansion of Christendom,' Harnack reminds us that "the evangelists of the Catholic Church preached in one way throughout the East, and in another throughout the West, though their fundamental position was identical." This leads us on to our second point. If we must beware against forgetting that the Church in Japan is Catholic in its heritage, we must also take care to remember that it should be national in its expression. However natural and advantageous we may consider our Western divisions, they may be artificial in the East. They may be justifiable in America and at the same time indefensible in Japan. Aye and more, they may be actually reprehensible, for they may hinder Japan from making that contribution to the whole which it is peculiarly hers to give.

From this twofold standpoint it is easy to see how vital a bearing Unity is going to have on the situation in Japan. It is going to determine the very form that Christianity takes in this land: surely that is hardly a matter of academic interest!

4. *The task before the Christian Church in Japan is of so immense a character that it cannot afford to ignore within its borders anything that would improve its effectiveness.*

It may be argued that inasmuch as in nearly all the cities and towns of the Empire, where more than one church exists, the various workers are on excellent terms with one another and frequently cooperate in evangelistic and other work, the fact of our divisions makes but slight difference to the whole campaign; indeed, the greater variety and the healthy competition actually strengthen it! In our loyalty to Jesus Christ we are already sufficiently one.

". . . . we worship only Thee;
In varied names we stretch a common hand,
In diverse forms a common soul we see,
On many ships we seek one spirit land."

Here again we must face facts. That there is a lot of happy cooperation in Japan, expressive of our underlying oneness in Christ, no one denies. By means of the Christian Literature Society we

are together seeking to tackle the problem of Christian Literature; the National Christian Council and the Federation of Christian Missions afford us common ground for the exchange and expression of ideas; some of our theological colleges are in fact, if not in name, of a joint character. Why not leave it at that?

Now we are all agreed that this cooperation is of value. The pooling of thought and experience gives better results; the united witness serves to demonstrate to the non-Christian that the Christian sects are on more amiable terms than the Buddhist ones. The question naturally follows therefore, that if this degree of cooperation is of proved value, is there any valid reason why it may not be explored further? Might it not prove yet more effective if a degree of Church union is attained? We do well to remember that it was a sense of need that proved the initial stimulus to the movement in Canada; the theological discussions came afterwards.

In recent issues of this magazine we have adduced facts to show the enormous task yet before the Christian forces in this land. The cumulative appeal of facts, adduced by Japanese and foreigner alike, has been simply overwhelming. With all that there is to encourage, the work is scarce begun. If that be so, can we afford, in order to preserve a measure of so-called liberty, to ignore anything which would make our work more effective?

"O Liberty, what crimes are committed in thy name!" It is not the "liberty" of the irresponsible individualism of the West which Japan wants today; we are seeing enough of that in other walks of life without bringing it into the Church. It is liberty of a disciplined society such as would be found in a comprehensive and united Church. The lack of such a discipline and the results of such a 'liberty' are well illustrated by an incident which has recently come to our notice. Outside one of the biggest cities in Japan today is a hospital for consumptives with close on one thousand beds. Representatives of a church whose work lies at its very gates started to visit the patients. They were warmly welcomed by these needy, suffering folk. Other churches recognised that the hospital offered a field of exceptional opportunity and sent their representatives; "and thick and fast, they came at last, and more, and more, and more," till the bewildered non-Christian Head finally banned all Christian visiting in the hospital, and today except for such meetings of his own planning, held by

religious leaders of his own choice, that hospital is closed to all general Christian work.

"That they may be one,
Even as we are. . . . .
That they may be all one;
Even as thou, Father, art in me, and I in thee,
That they may all be one in us,
That the world may believe that thou didst send me.
I in them, and thou in me,
That they may be perfected into one
That the world may know that thou didst send me."

THE PRESENT POSITION IN JAPAN AS REGARDS CHURCH DIVISIONS AND CHURCH UNITY

IN the letter from the Editor-in-Chief, requesting me to write this article, it was stated that, "It is the committee's desire that you give only facts and refrain from opinions." This is certainly a most wise course to follow, though it is open to question whether our opinions, in most cases, are based upon clearly ascertained facts. However, in this paper I shall make an earnest attempt to present facts, in so far as I shall be able to get at them, but with this mutual understanding between my esteemed readers and myself, that observed objective facts always pass through a certain psychological process in the mind of the observer, and that they will thus naturally be viewed from a certain fundamental standpoint, however much the observer tries to refrain from expressing his own opinions in regard to the facts in the case. The present writer does entertain certain opinions respecting the question of "Church Unity" in Japan, and if these should be felt now and then in the presentation of the facts, he must ask your indulgence.

No one who has made a somewhat careful study of the movements and dominating views of any age will have failed to be impressed by the fact that diametrically opposed tendencies, each from its own particular standpoint, present an array of "facts" which are held to underlie and determine the views advanced. All conceptions are held to be based on facts—whether those of the agnostic or atheist in his well-stocked library, or those of the tourist who, in the smoking room of an ocean liner, airs his views about missionaries. That many a man's opinion has been formed and hardened into a solid conviction before all the facts in the case were in will hardly meet with anyone's contradiction.

Facts may be divided into various groups, e. g., external and internal, accidental and essential, indifferent and determining. Every situation presents both sets of facts, but while it is far easier

for an observer to get at the external, accidental and indifferent facts, it is unquestionably of absolutely primary importance to go deep enough into any vital question to come to close grips with the internal, essential and determining facts. It is, further, an observable fact that the importance or non-importance attributed to certain unmistakable facts depends almost entirely upon the observer's intimate or distant relationship to such facts.

The purpose of the above remarks is simply, if possible, to get us all into an attitude of mind where facts, really essential facts, are faced squarely. It is the sincere purpose of this article to face at least some of the real problems in discussing the present situation in Japan as regards church unity.

I. Some Facts about the External Situation

In the matter of church unity, the external situation in Japan in general is so well known and certain phases of it have been so carefully discussed from time to time, that, as far as this article is concerned, a very brief review will be all that is required.

But there is at present one vital fact which should not be overlooked, if we are to face the actual situation *in Japan:* this question cannot ignore the fact of our many relationships to foreign churches, boards and countries, for which reason it is not possible to limit the solution of this problem to Japan alone, if the aim is *one* united church.

The Christian movement in Japan is at present carried on by some fifty separate organizations, with twenty-one theological schools for men, and thirteen Bible schools for women. Of the above organizations, thirty-one have maintained work in Japan for thirty years or more; twenty-one of these for forty years or more; and eleven of them for more than fifty years. While this leaves about twenty organizations with a history of less than a generation on the field, it shows a large number that has been here longer than Israel was in the Wilderness and not a few that are about to complete, or have completed, two generations of work in Japan. More than 71% of all Protestant Christians in Japan hold their membership in one of the five largest denominations here. This leaves less than 29% to be divided among about forty-five other denominations. Of the more than fifty organizations, eleven report

less than five hundred baptized members each and six less than two hundred each. Five organizations have less than five native workers each and three others have less than eight each. A review of the *names* of the various divisions reveals the fact that seven names include the word "Methodist," four the word "Presbyterian," and a number of others the words "Anglican," "Baptist," "Lutheran," etc. To the wise this fact may suggest a way of approach to the problem of church unity.

There are twenty-one theological schools for men, which seems all out of proportion to the 503 theological students reported by these schools. Five theological schools, properly located, could undoubtedly take care of these 508 students, and some steps have been taken to reduce the number of such schools. If the whole number could be reduced to the suggested five schools, it would release the professors, or a majority of them, of the other sixteen schools for work in other fields, which on the face of it would seem to be a great gain for the whole cause. Statistics show that, during the past ten years, the number of theological schools for men has decreased from thirty-four, in 1915, to twenty-one, in 1925. This decrease in the number of schools would be very encouraging, if it were not for the further fact that the number of students during the same period decreased from 747 to 508. The greatest slump came between 1915 and 1920, but even since that time there has been a decrease. Whatever the cause for this may have been, it happened during the ten years when the number of baptized Christians increased from 123,595 to 177,683.

II. Some Facts from the Writer's Experience

It has been the good fortune of the present writer to have spent more than fifteen years in Kyushu, while he has been less than two years in Tokyo. Both in Fukuoka-ken and in Kumamoto-ken it is usual that five or more denominations are at work in the cities. In the cities of Kurume and Kumamoto, where I know the situation best, there were the usual five or six denominations to divide the work. While it is a fact that all the Christians of either of these cities could easily have met for worship in one church and could in that case probably have been self-supporting and independent of foreign aid, it is an equally patent fact, which should not be forgotten, that such a policy would have reduced

the centres of Christian activity and the number of full-time workers to one-fifth or one-sixth the present number. In these cities the Christians of the various denominations came together regularly for prayer meetings, and special common services, the workers united in big evangelistic meetings, and the pastoral association met monthly to pray and plan together. The friction between these denominations was practically nil, while in many ways they reacted on one another as a healthy stimulus. With a few possible exceptions (I know of one), the so-called country-work —the work carried on in towns with inhabitants between five and ten thousand—was divided in such a way that no two denominations entered and took up work in the same place. As far as the work in Kyushu is concerned, the situation in Kurume and Kumamoto will serve as indicating a general situation. But whether these examples are typical of all Japan, I do not pretend to say, nor can they be constructed into an argument for a continuation of our divisions. On the other hand, in the interest of facing actual facts, it may well be questioned whether our common experience would constitute any strong proof that five or more men working in the same city *under one united church* would accomplish greater things or cooperate more harmoniously than is the case at present. The facts on the whole, where actual concrete situations are considered, point to very little over-lapping in the evangelistic work, as we limit our consideration to "the present condition in Japan." The fact of a considerable measure of cooperation among our many divisions deserves all due credit. Witness the Federation of Missions, the National Christian Council, Newspaper Evangelism, and Nation-wide Evangelistic Campaigns, besides the many local cooperative activities. In the experience of the present writer, our divisions are practically entirely forgotten when we all get right down to the actual work whicn constitutes the first and foremost purpose of all our efforts, namely, preaching the need of salvation and Jesus Christ as the only Saviour. But facts also go to prove that we cannot stop at this—we must prepare candidates for baptism and later organize them into churches, and right here is the place where our divisio ns bgin and where they in very fact are hard to avoid.

III. Some Historical Facts Bearing on Our Problem

In this age of outstanding historical research in connection with every question of religions and their sacred literature, and in a very special sense of the Bible itself, a careful investigation of the historical background of our divisions might help us on the way to a solution of our present problem. In this respect history would take us right back to the time of the Protestant Reformation, not for the purpose of placing the blame on any one of the great Reformers, but in order to get at some of the fundamental differences that have persisted to this day. It hardly serves our present cause to overlook or ignore the historical fact that in the rise of Protestantism radical differences of interpretation, not merely regarding the sacraments and church government, but in regard to the very Gospel itself, rent the body of the Protestant Church. It is a further fact that the split then was between the Lutheran and non-Lutheran branches of the church, and even to the present day these lines are pretty equally divided—about 81,000,000 Lutherans and 68,000,000 non-Lutherans. Except in questions of rites, orders, and church government, there is very great agreement about essential doctrines and confessions within these two lines of Protestantism. A careful study of the present movement towards church unity shows that there still is a deep-seated consciousness of this fact. A more thorough study of our historical background would undoubtedlly bring this out even more clearly. Up to the present time the actual unions realized have been along these lines — the United Church of Canada and several "United" Lutheran churches in America.

IV. Some Facts about the Internal Situation

While it is a fact that many voices are raised against creeds and theologies in the present age, advocating a "Back to Jesus," or "Back to the Gospels" cure for our ills, it is undeniable that a majority of the great historical denominations, on the whole, continue to take a firm stand on certain, to them at least, fundamental confessions and show no marked disposition to yield materially on these points. In our present discussion, this *internal* fact must be faced fairly and squarely. In fact it may prove to be the very crux of the whole problem. On the other

hand, it is also a fact, as has often been emphasized by advocates of unity, that we *are* at unity on many essential points, though this hardly warrants us in overlooking the other side. The experience of most of us—a very gratifying experience—is that the work of Missions has brought about a far better relationship among and a much more sympathetic attitude towards those of different denominations. Though there is a certain shallow sentimental attitude on the part of some which has resulted in great indifference to all kinds of doctrinal convictions, there has been on the part of many deeper natures a growing mutual understanding and appreciation among those of different but sincere theological convictions. The reaction of this situation among missionaries in its effect upon the "sending churches" may lead to the open road to real unity. As possibly throwing light on this internal situation, I quote the following sentences from a recent publication: "*It is Christ who unites us; it is doctrines that divide.* If the emphasis in our approach to Christianity is What? then it is divisive, but if the emphasis is Whom? then we are drawn together at the place of this Central Magnet." As the author of the above also says, "the *whats* of Christianity are important," so many feel that it is impossible to get away from these "whats," nor is there absolute unity on the question of the "Whom." In trying to get back of these many internal divisions, which at bottom are the causes of our external divisions, it may be pointed out as a fact that we would all agree that what *really matters* in the Christian religion is Jesus Christ and His Gospel. Can we agree to discard all our various doctrines as these have been historically developed and get right down to a simple presentation of "Jesus and the resurrection" in the spirit of the early Apostles? Can we as missionaries, both in the field of Evangelism and in Theological Education, allow the Japanese Church to make a first-hand study of our many doctrines, rites, orders and forms of church government, and, adding what their own peculiar situation should seem to require, adopt and adapt what they feel they want? Dare we turn Jesus Christ and His Gospel, in its simple original form, over to the Church of Japan and, trusting that these foundation-facts of Christianity are able to create their own life and doctrines anew under new circumstances, feel assured that our "mission" has been fulfilled? If the facts in the case show that we have already been here too long with our many divisions for such a simple

solution, how about submitting the whole question of doctrines and practices to a representative council of Japanese leaders from all our more than fifty organizations for thorough study and decision, and then let the missionaries fall in line, or drop out, as best they can? We missionaries are not only bound by a long past history but are closely tied up with "the sending churches." Am I outside the proper sphere of this paper? My purpose is, if possible, to have all who are interested in church unity in Japan face the facts.

V. Some Results of Our Divisions

While much in the above discussion implies that the results of our divisions have not all been bad, there is no denying the fact that our divisions have become not only a "by-word," but that they are the cause of endless confusion to the minds of the people among whom we work. These divisions entail a very considerable waste of men and means through duplication of the same forms of work. They weaken every big united effort, and will increasingly be a hindrance to proper coordination of the work over the whole field and any great concerted effort to reach the masses. Our divisions tend to cast a shadow of doubt on the question as to whether, after all, truth is so clearly revealed in our Bible that "even he that runneth may read," as we all have advocated that it is. Especially to the minds of the thinking youth of Japan, and of the world, our many divisions on doctrine and practice have been a stumbling-block. As one went from one Discussion Group to another at the Student Volunteer Convention at Indianapolis three years ago and listened to the expressions on this point as these came from India, China, Chosen, Japan, and other non-Christian countries, it was more than evident that what these peoples want is only Jesus Christ and His simple Gospel without all our so-called "accretions." There can be no reasonable doubt that our divisions have created for us missionaries, as Christ's representatives in foreign lands, an embarrassing situation which is very hard to face, and increasingly so!

J. P. NIELSEN.

THE CONTRIBUTIONS OF THE SEVERAL CHURCHES TO THE IDEAL OF THE UNITED CHURCH

1. The Anglican Contribution

THE study of a great problem is always accompanied by some misapprehensions and this is true even in the case of this problem of the Unity of the Church. People are often recommending a church according to their own judgment or discussing it according to their self-made creed. But the Church has been founded on faith in Christ and by the working of His Spirit, and as such has not been made according to any human plan, nor justified by any qualification given by men. It ought to be believed in as we express it in our creeds.

If we guard against these misapprehensions, we shall not fall into the mistake of each insisting on his own church, and also we shall not try to make the church as we like it. Here we can grasp the true issue of the problem. What is the Church? It is the Body of Christ, that is the fellowship of our Lord and his followers from the apostles to the present day. In this simple statement there are three elements, i. e. (1) the Living Christ (2) the faithful who participate in His Life (3) an organization through which it functions.

Therefore if we want to have a right idea of Unity, we must touch on these points. The first and second may be treated as the subject of Faith, while the third specially concerns Order. Faith and Order are the problems of the Unity of the Church. No true approach to the subject must evade the difficulties arising out of these two sides. The movement towards federation of the divided churches conceals the real differences between the several denominations so as to obtain a temporal friendship, but real unity can only come from mutual understanding and fearless study of their Faith and Order.

* For convenience English titles have been used in this symposium to describe the names of the respective Japanese Churches. The order is alphabetical.

I. The church stands upon a true faith in Jesus Christ, and by a true faith we mean a belief in Jesus Christ as the Incarnate Son of God. In other words we believe God's historical revelation and its fulfilment in Jesus Christ. There are many who believe in a universal revelation of God, but Christianity stands for the truth of this special revelation. If we were to discard certain parts of this faith, it would be much easier for us to promote unity among Christian bodies, but in that case it would not be the church of Christ as He meant it to be.

II. The believers are one of the elements composing the body of Christ. In regard to this aspect we have three points to consider.

Firstly, the matter of primary importance to a believer is his faith in Jesus Christ and he must always try to remain in His fellowship. If any believer has confessed his faith and been admitted to baptism, he has in virtue of it a connection with Christ's body. So, first we must have loyalty to the Faith and then we are guided into the church.

Secondly, believers must have the means of communion with the living Christ. If we have not such a means, our life is liable to be self-centred, because of the lack of objective reality for communion and an increasing tendency to self-assertion in using our own judgment and effort.

Thirdly, the believer's fellowship with Christ is an actual reality. Therefore it must not be thought that the church is invisible in its essence and that the visible Church, being necessarily imperfect, is therefore not the true Church. The Church must have a present visible existence as our fellowship with Christ is actual. This point of view is always misunderstood by those who take an individualistic view of the Church. They would deny the existence of the Church in this world because they want to make a church according to their own point of view.

We have spoken of that aspect of the church which deals with the union of believers with Christ, and these points give us respectively some fundamental principles of Reunion.

(1) In order to have a united Church, we must start from the standpoint of the faith and not from a consideration of the present state of the Churches.

(2) In order to have a United Church, we must pay due attention to the sacramental principle.

(3) In order to have a United Church, we must have some definite idea of an organization existing in this present world, and this point will be the main subject of the following section.

III. As every living thing has an organic centre, the church, as the body of Christ, needs its organic centre by which every part may work out its function in union with the other parts. Again it is also true in the church that the organic centre does not give life but provides its persistence and function as in living creatures. The living power of the church comes from the spirit of Jesus, and not from the organization representing His authority.

In the Church, it is clear that the basis of organization is Christ's authority. But the point becomes ambiguous when we trace back the relation between His authority and the authorities at present exercised here in the church. How far can we consider that authority to be the will of the head of the church? Some will take the Pope, or the Scripture, or personal conscience as the final authority. But there are always limitations and defects in the exercise of the authority. Therefore, it is safer for us to study the nature of authority than to assign undue importance to any particular authority in the church. The following are the main features of the authority of the church.

(1) The authority must be such as to lead men to the life of the living Christ so that they may obtain new life in Him and to guard them from straying away from this fellowship.

(2) The authority must be a spiritual authority by which we mean an authority which does not limit moral and intellectual freedom. It must be authority for the order of the church and not authority for the sake of authority.

(3) The authority must be independent of worldly authority, i. e. national sovereignty. It must not be under it, nor must it be counter to it.

I am sure these essential features of authority are to be found in the historical Episcopacy in the Anglican Communion. It has guarded the pure faith and due administration of sacraments as well as spiritual freedom and the self-government of the church through the ages.

P. S. Sasaki.

2. The Baptist Contribution

WE welcome the prospect of Christian Unity and it is our prayer and endeavour to bring about a larger fellowship and a wider tolerance among all Christians. Though denominations are the inevitable outcome of noble history, they have no vital meaning in an entirely new age, and particularly in mission fields their differences are rather sources of bewilderment and inefficiency. In fact, there is already a large measure of the new cooperation among them. So we sincerely long for the emergence of a new type of Christian Church universal. Yet we believe in Christian Unity upon the basis of spiritual experience and loyalty to our Lord Jesus Christ. An eminent scholar of our denomination once said, "The great problem of Christian union will never be solved by the negotiation of ecclesiastics around a green table; it will only be solved by the processes of life, through enthusiastic, passionate interest in human welfare." This spiritual union, we believe, is deeper, higher, broader, and more stable than anything else.

Of course, we hold in honour the name by which our church has come to be called, a name descriptive of our form of ministry and government, and we have insisted that our Baptist principle represents the purest order and practice of the apostolic church. Practically our polity has shown itself capable of development and adaptation to the needs of the centuries, and we find the free and gracious expression of faith in our denominational custom, and see no rational objection in submitting to a particular rite administered in a particular form. But this faith of the (true) Church we hold in the broadest catholicity, and we never use and can never use this theory for purpose of division or exclusion.

Now, in regard to our denominational characteristics and supposed contributions to Christian Union, we would maintain two fundamental points, Spirituality and Liberty.

By Spirituality we mean the evangelical spirit of salvation, that is to say, the immediacy of the communion of the soul with God. This principle demands that no priest, organized church, ritual, sacraments, ordinances, creeds or anything else can stand between the soul and God. Every believer is a priest himself.

Our position is not one of hatred of the prayer-book, but denial of the authority which can assume to require its use or proscribe other and freer usage. The teaching that grace is conferred by rite, that baptism of an infant grafts grace into the child, seems to us almost to substitute rite or church for the vital personal relationship of the individual soul to the living Christ. Again, assent to the creed is not a necessary condition of our church membership. It has been our glory that we had no creedal statute except the New Testament teaching. The sacred Scriptures only are the basis of interpretation. Many people confuse faith and the grounds of that faith. Faith is the vital experience and eternal value of redemption, but the grounds of that faith, the reasons for accepting it, vary from age to age, being influenced by current conceptions. From the standpoint of education this denominational keystone is in perfect accord with that which seeks, not to impose or mediate life to a soul, but to guide a soul in its native capacity for highest living. It respects personality.

In the second place this purely personal conception of the voluntariness of religion consequently grants complete liberty to all. All Christians are on an equality in their relations to God. We understand that the terms "bishop" or "presbyter" were used interchangeably in the New Testament churches not for an order, but of an office with apostolic simplicity and equality. We recognize the call of God to individual men to preach the gospel of Christ. Moreover, it is a mistake to require one peculiar type of religious experience, and to press all persons into the same mould. Religion is not something to be experienced once and for all. This independence of the individual logically requires the independence of the local church. This means the democracy of the local church. Democracy permits and encourages both individual differentiation and social integration. It provides for the fullest individualization consonant with the most complete socialization. Other denominations also have so largely come to our idea of democracy that the trend in the whole church is toward this goal. Boldly may we say that modern political democracy throughout the world owes much to this type of evangelical religion.

Thus we claim that our denominational principles are essentially those of the New Testament in their primitive form and that our churches are rightly organized. Spirituality and Liberty of religion, these we trust are to be the guiding principles in the

future within churches and between churches. Is it wrong to say that the prevailing sombre and dull tone of the present religious world is due to a lack of emphasis upon these central truths of Christianity? We are afraid, the church of today has drifted far from the teaching of its Founder and the example of his life. Traditional Christianity has tended to invest evangelical and moral ideals with an abstract and formal character which removed them from the actual and living world.

It is evident, however, that a thorough denominational loyalty is consistent with a very large interdenominational fraternity. So, as already said, we are heartily ready to meet any approach toward closer visible union with other bodies in matters of common interest and responsibility. We sincerely believe that our denomination can be enriched, broadened, and kept vigorous by joining other branches of the Christian church. Professor Frederick L. Anderson says, "Instead of being the narrowest of Christian bodies, we are in our principle the broadest and most liberal." The units ought to respect each other. Love is the only cure for sectarianism. Then, the aim of the Union is not to disturb existing congregations in any of their cherished methods or traditions, but to insure spiritual and material economies in church extension. It is a new unification of all these divergent elements yet preserving the finest fruits of each long history. So our task is to remove all the obstacles which are subjects of sectarian controversy, and gather into itself all that is good in every church. It will be a long step before we come to a happy alignment of open communion, open membership, and open pulpit, though these are not final solutions of the Christian union problem; it is gratifying, however, to note that there is some indication of amalgamation among these groups where previously isolation and discord were found. For instance, the Lambeth appeal marks something of a milestone in the movement. No self-respecting communion would consent to its proposal now, but "when we are ready to discuss Christian unity there will be a tide that not only overflows these inconsiderable obstructions, but washes them into unfathomable depths or bears them out to sea and casts them high on the shores of oblivion."

Though there is by no means complete agreement as to what the task of church unity properly is, it is expected that it would come first on the social side. It is quite evident that there are

difficulties in the way, but we must gather the whole strength in spirit and program for this new adventure. Dr. Jowett said, "The most commanding social necessity of our time is for the church of Christ to organize her powers against the forces which are working for international bitterness and alienation." There never was a time in history when this sin-tossed world needed the Gospel of the Kingdom of God more than it does today. We are in a state of moral chaos, and a house divided against itself cannot stand. Even the governments of this world are cooperating for the common good. Surely the time has come for Christian communions to perform their blessed task together, being united about the magnetic personality of Jesus Christ.

SHOZO HASHIMOTO.

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3. The Congregational Contribution

CONGREGATIONALISM is broad enough to cover all types of faith and order in its fellowship, so that the ideal of the United Church virtually expresses that of the Congregational Church. I dare to say, that it ought to take the initiative towards the realization of that ideal, if Congregationalists are to be true to their own beliefs.

The barriers between different denominations probably may be summarized under the following three heads:

1) The difference of creeds and the interpretation of Biblical truths.
2) The difference of church polity.
3) The difference of the forms and manners of ritual.

Now it is generally held that the Congregational standing on theology is always liberal. This may be too sweeping a generalization but you certainly find more liberals in the Congregational churches than in any other churches; while it is also true that you can find more radicals among other denominations, and many conservatives in the Congregational churches.

Congregationalism does not demand a distinctive form of interpretation or a definite set of creeds.

But one thing that Congregationalism can contribute to the United Church is its noble heritage of freedom and independence of belief, for which the forefathers of the Congregational churches contended at the cost of their lives, ever since the Pilgrim Fathers left their homes in England. Such liberalism, with its tolerance, must be the attitude of the United Church, if it is to include all the churches. The future Christian church will not be able to ignore the effects of historical research upon the Bible.

Again in the interpretation of the Gospel, the Congregationalists are wont to put emphasis on the social side of the teachings of Jesus, though there are many exceptions as in the other case, and thus to encourage Christians to attend to social service. While we believe that there is no real Gospel which overlooks the salvation of individual souls, yet we believe that the future Christian church, as an organization and the Body of the Living Christ, must needs take the lead in every activity for social betterment in the Community, and for that reason it will take the form of organization of the Institutional Church.

As to church polity, Congregationalism is also broad enough to adapt into any form of government, and there is even one period when it took up the order of Presbytery in its history; but its primary ideal is in the self-governing, independent local church, and one of the fundamental characteristics is the Democratic Polity through and through.

The Covenant formed by the Pilgrims on the deck of the Mayflower on the coast of Massachusetts before they landed, states the central idea of the democratic church polity, as they put it in the phrase, "The state without a king and the church without a bishop," though this sounds too harsh altogether. Of course I know that the present-day Congregationalism is not so strict as it was held three centuries ago, yet I am of opinion that the future Christian church must necessarily take in some feature of the democratic form of government, for which Congregationalism might contribute something.

As to the last point, simplicity of the forms and manners of rites is a characteristic of the Congregational church. Though it is true that we are also coming to realize the need of more forms in order to foster pietism in worship, yet we think too elaborate and too old forms will gradually give way to more

simple but spiritual ones in the up-to-date Christian church.

In closing let me add one thing about the attitude of our Congregational churches now approaching to this ideal.

The Annual Conference of the Kumiai churches held in September, 1925, in Tokyo passed the following resolution concerning church unity:

> "Desiring that the Christian churches of different denominations in Japan may investigate concerning the matter of Church Union, and may cooperate for its realization, the Conference hereby expresses its will in the following resolution:
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> "*Resolved*: Realizing the situation in Japan and abroad, for the furtherance of the building of the Kingdom of God, our forty-first National Council of the Kumiai Churches in Japan suggest to its Board of Directors to take some proper means for the investigation of the matter and the promotion of the ideals for church union in Japan."

The Board of Directors afterwards appointed a Committee of Five for that purpose, including the writer, and the Committee are watching the movement as it moves on in this land and abroad, ready to approach anybody who wants to study the matter together.

It is his earnest prayer that this ideal be promoted and finally the time may come when all the churches will unite into one Body in Christ for the glory of our Lord.

S. Ebizawa.

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4. The Greek Contribution

IT is not possible to overestimate the value of Church Unity. It should be the hope of every Christian believer. The Church represents the mystical union between Christ and believers, and so this mystical Body should regard mutual and brotherly Unity as a matter of special importance. Further, inasmuch as the Church has been established by God to minister salvation to each individual, we must receive for ourselves this grace and truth

given to us through Christ, and reveal it in our daily lives. It is because we have not fully realized the mind of Christ in this matter, that our experiences of unity, so far, have always ended by being failures. They have proved but vain attempts and have actually stained the pages of history. Their record is a call to us, therefore, to be particularly careful when we come to think about the problem of Unity.

Now the fundamental basis of Unity is a spirit of mutual love between the several churches. It means an endeavour to purge one's own church of its bad points and to recognize the good points in others. Christ's teaching is so high and broad, so deep and long, that it is no easy task for mankind to reveal it in its perfection and harmony. Even Christ's disciples showed differing standpoints with regard to His teaching. Peter and Paul and John each had their special characteristics.

When we come to study the special features of the three great churches of the world we find that the Roman church pays special attention to Peter. In particular it emulates that principle which animated Peter when he drew his sword and smote off the ear of the soldier who had come to arrest Christ. All down its history it has fought against the foes of the Faith, and though we may not agree with its methods, yet we must appreciate its spirit. Further, the Roman emphasis on discipline has prevented confusion and has resulted in a body whose unitedness is without parallel. We cannot speak too highly of the fact.

The Protestant churches have made Paul's doctrine of justification by faith their special standard. This has bred a strong faith and a freedom of investigation, of which we must think highly.

The Greek Church, following the teaching and desire of the aged apostle John, has made love its special feature. Its spirit has found special inspiration in his words, "Beloved, let us love one another."

In the first place it attached great importance to dogma. The doctrines of the Holy Trinity and of Christology, which have been established by the suffering and work of the early fathers, who themselves were well schooled in all the wealth of Greek philosophy, are now recognized as the firm foundations on which the Church is built. Such teaching, of course, is not a mere matter of abstract reasoning.

The importance of the sacraments is recognized because they afford a mystical means of communion between God and man. But even more important than this, they are regarded as a means by which we draw on the source of new life and spirit.

In the third place, the most essential element in Christianity is the grace of God. Grace is the creative power of Christ. Those who have not experienced this grace for themselves, even though they may call themselves Christians, have seen nothing but the outside of Christianity.

Fourthly, we honour and believe in the Apostolic church. We regard it as our duty to continue our fellowship and pray together not only with the company of those who are alive, but also with the still greater number of those who have departed this life in the Faith. To pray for those in the Faith, who have left the world is to us no different to praying for one who is alive and who is separated from us by distance. We Japanese have from time immemorial paid great reverence to our ancestors, so the custom, which we have in our church, of praying for our departed brethren is one which finds a ready response in our hearts.

Again, we believe emphatically in the prospect of a joyful resurrection. We lead our lives and bear what we are called upon to endure with this end in view. "If Christ be not risen, then is your faith vain." With these words of St. Paul in our mind, we attach special importance to the festival of Easter. To us it is the festival, the day for congratulations above all others.

I laid emphasis above on the importance of dogma. In the past what proved the greatest stumbling block between the East and the West was the 'filioque' clause in the creed. We do not, however, regard this today in so vital a light. We see no objection to freedom of interpretation being allowed in this matter. When the doctrine first arose in the Western church, the more important of the fathers did not find fault with it nor regard it as heresy.

With regard to ceremonies, as they, like clothes and words, differ in every country, we do not regard it as essential for the Church to have but one form of ceremony. The Greek church use of images is not a thing which has for its purpose the setting up of a cult, but it is to do with its expression of Christianity. If we believe in the Incarnation of Christ, to use an image or picture of him as means of worship is to us but natural. But of course in any

religion it is easy to fall into superstition and make an image an actual object of worship; but this is of course a mistake.

To sum up, from a negative standpoint Church Unity will enable us to get together in our fight against materialism and atheism; from a positive standpoint, it will enable us to have as our goal that of making Christ's influence felt and so fulfil His prayer "the glory which thou gavest me I have given them; that they may be one even as we are one."

HEIKICHI IWAZAWA.

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5. The Methodist Contribution

THE union of Christian churches in Japan is one of the most desirable things for the religious life of the people. However the realization of this is quite a difficult task. It ought not by any means to be done through unnatural or mechanical processes. Though it may take some length of time, we ought to wait its natural development; yet in order to reach the goal it needs our constant efforts and encouragement. Therefore it is a good thing to be talking about it and studying towards this end. About twenty years ago, when I was a student at a seminary in the United States, I heard one of the strong leaders in the Canadian church speaking of their prospects in regard to the union of the Canadian churches. When I heard that the organization of the United Churches of Canada was finally made, I understood at once that their success was not the achievement of a few years of labour, but the fruits of a long unceasing effort, at least on the part of the leaders among the respective churches. We ought to have been doing the same thing in Japan.

The message of Christianity is Jesus Christ. Jesus Christ in the history and experience of man is the supreme subject of our religion. God revealed himself as our Father in the historic Jesus and He is still progressively revealing Himself through Christ in us and in the church. He has given us moral ideals with the living force to realize them. The thing Japan needs the most is the dynamic power which will enable her to realize the

high moral ideals which she has held in theory for a long time. This very need challenges the Christian church to show how it can supply to Japan such force as the people lack. At the beginning of the eighteenth century, when England was wanting the same sort of force, it was supplied through the so-called Methodist movement.

Thus the Methodist Church was started. It was not a new religion, nor a new teaching, but simply Christianity in a new spirit. "My doctrines," said Wesley, "are simply the common fundamental principles of Christianity." Again he said, "My teachings are nothing but the plain old doctrines of the church of England." But his teachings were made "with a change of emphasis and with a note of reality and of urgency." They were so made because the times demanded them to be such. If there is anything that the Methodist church can contribute to the new union church, it will be their experience stored up through the past two centuries. Out of this experience grew up the characteristic Methodist doctrines and church polity.

Wesley said, "Our main doctrines, which include all the rest, are repentance, faith and holiness. The first of these we account as it were the porch of religion, the next the door, the third religion itself." Repentance culminating in regeneration by the spirit constitutes the new birth. Faith in sanctification goes with the assurance and witness of the abiding of the Holy Spirit. Holiness is life in the Holy Spirit growing in grace every day as a reliable, faithful utensil which God can use for His glory on earth. These are the three spiritual phases or stages that God would try to bring upon one's religious life with the co-operation of the man himself.

In a country like Japan where the pantheistic idea of philosophy so deeply permeates the thought of the people, it is a very difficult task to bring man into a deep conviction of sin. A strong sense of sin and its hatred do not appear until man recognizes God as his personal God and Father who is working in him even before he realizes it. It is not difficult for the Japanese who has been taught filial piety from childhood upwards, to enter into the filial relationship with God because the very principle is firmly established in his heart. Thus whereas the pantheistic philosophy weakens the sense of sin, the practical teachings of filial morality help to convince one of the nature of sin.

Mere repentance, however, is not sufficient for spiritual growth unless it is followed by regeneration; that is, a new birth into a new life through the work and power of the Holy Spirit. The sense of sin becomes stronger in degree as one realizes the divine affection within himself. This experience is what Methodism is trying to emphasize that it may be realized in every man's heart as the fundamental basis upon which his moral character must be built, and upon which his future spiritual growth to the full stature as a child of God depends.

Sanctification is an experience of the divine power working in us for building Christian character. It is an experience with the living Christ in us. Faith in sanctification is the logical result of believing in God who lives in us as the Spirit of Christ. This Christ works in us as the modifier of our character to His own, and the modulator of our spiritual tone to the tone of the will of the Father moving in the universe. It is a steady process toward perfection. In reality perfection is a process of growth as Wesley said. Holiness, I believe, is a life in the Holy Spirit. By life in the Holy Spirit I mean three things. In the first place one must have a clear consciousness of the abiding of the Spirit who gives assurance of adoption to divine sonship, and who is the life-giving power for growth as a child of God on the earth. In the second place one must have a consciousness of the constant outpouring of the Holy Spirit upon him and of the continuous renewal of strength for his daily tasks. In the third place one must feel the urge of the Holy Spirit in him to flow out to win others. One who abides in Him cannot keep to himself but must try to evangelize others and must give himself to the work of establishing sanctified homes and a sanctified society through a sanctified personality. Sanctified personality, then sanctified homes, and then sanctified society:—is this not the program that Jesus laid down for the establishment of the Kingdom of God on earth? He gave us this program, its ideal, and the force for its realization. The force for realization is Himself. Is this not what Wesley tried to bring to the Christian's consciousness in his time?

The experience of Christ as the living force in the life of the individual, the home, the church and society is the theme of Methodist preaching. The sharing of this experience seems to me to be the greatest contribution we Methodists can make towards the ideals of the proposed church union. Is this not what

Japan needs most, specially at this time? I do not mean that the Methodist church in Japan is in an ideal condition, not by any means. Still they have a stock of past experiences which gives some special characteristics and colour to the church. They believe in revivals and promote them. However they are not narrow, simply practical with sufficient broadness that enables them to go with others hand in hand.

When we speak of the experiences with the living Christ, it sounds somewhat mystical. Surely it has a mystic phase; there is such a phase in almost all deep religious experiences. The beauty of Methodism, however, is that it is not satisfied with this mystical experience unless there is a corresponding expression in outward conduct. This is why Wesley and his comrades did not forget to visit prisons, poor homes and outcasts. I am sorry to say many Christian churches in Japan are so busy working for their maintenance that they fail to extend a helping hand to the needy as fully as they ought to. Those who are deeply interested in the social and political affairs of the nation and who render active service in that line of work often leave the church. They say that they are not satisfied with the attitude of the church in regard to these burning social questions. The responsibility for this unfortunate breach should not be laid wholly on either side, but rather on both sides. Yet I deeply regret that the church is not in a competent condition to meet the urgent social needs of the day. There is strong reason to believe that when the churches are united then we will be much better able to solve this kind of question. At any rate, we ought to be thankful for the fact that the churches in Japan are eager for evangelical work which is their primary responsibility. Even here, however, they are not powerful in convincing people of their sins and of turning them to God. Why not? Do we not hear sufficient preaching of Jesus' teachings, His ideals, and His ethics? According to my personal view the church is not sufficiently wakened yet to her need of the power of the living Christ. I think that the church ought to be more conscious of the fact that church work is done by co-operation of human with divine power. We lack consecration to let the living Lord work though us. We, His instruments, ought to be more attentive in listening to His guiding voice and more eager to obey His directions. In order to enter into a more intimate relation with the Lord we ought to cultivate an acute

sensitiveness to the divine will through our prayer life, and through a closer study of His words in the Bible. Methodist people achieved wonderful results in their early period because they practised this. I pray that our churches may be so aroused that there will be a revival of prayer life and of the study of the Scriptures and consequently a revival in the practice of Christ-like living.

Out of experiences of this character the Methodist church polity grew up to its present system of organization. Out of the many good characteristics of the Methodist organization, I wish to mention three points at which it may make an especially valuable contribution to a united church. The first of them is the place of ministers in the church. Methodism recognizes her ministers as a distinct order as a sacred office in the church. The minister's moral character is inquired into in the ministerial annual conference. Of course the layman has a right to express his voice in the question. But the minister's immediate responsibility is to his fellow ministerial co-workers in annual conference. In election of church officers the ministers nominate candidates from whom the members elect their officers. In connection with this I should mention the "Class Meeting," which has lay leaders and which opens the way for the development of the system of local preachers. Methodism allows laymen to preach and conduct the meetings at the church. A wise adoption of this system proves quite useful for the extension of the church and the growth of spiritual experience on the part of laymen. The second point is the travelling system of the ministers. The most important business that we attend to in the annual conference is the appointment of the ministers to every church and circuit. The beauty of this system lies in the fact that there is no church which has no pastor, and there is no minister who has no charge. However we do not have a time limit to the pastorate. We do have an election of a Bishop (Kantoku) in every four years at the time of the general Conference. The third point is our connectional system. This system acts in two ways; one is that it strengthens the consciousness of the church as a whole. The second is that with this consciousness the central officers can plan large campaigns for the church general and for the world outside. This rather centralized organization is one of the reasons for the rapid growth of the Methodist church.

Until the time comes for the consummation of the proposed union, we must go on being the best Methodists that we can and consequently the best Christians, or vice versa. That will be the best preparation that we can make for this coming union.

MOTOZO AKAZAWA.

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6. The Presbyterian Contribution

IT is a happy recollection for us all that the Protestant workers in early days had an ideal of one united church for this nation. None of us have serious objections to such an ideal. I think that ideal of former days challenges us today more intensely than ever. It calls us together anew for a fresh consideration of the matter as well as sets before us some concrete basic principles for union which I will mention presently.

The Nihon Kirisuto Kyokwai is one among many churches that cling to and earnestly desire to realize that ideal which could only be accomplished, if ever, on the simplest possible basis. And it must be done, at the same time, on the broadest possible scale. What kind of contribution the Nihon Kirisuto Kyokwai offers for such a work of union will be briefly indicated below.

Thirteen years after the establishment of "Open Ports," i. e. on March 10th, 1872, the first Protestant church in Japan was organized in Yokohama. It was called at first "Jesu Kokwai," but shortly after it changed its name to "Nihon Kirisuto Kokwai" the Catholic Church of Christ in Japan. "Its rule of faith was the Bible, and ecclesiastically it held that it should not ally itself with any one of the divisions in the church" (Church Unity in Japan, by William Imbrie, page 2). As the name of the church shows, this first Protestant church was national and catholic in spirit and aim. They desired that there should not be any denominational divisions in Japan and felt that Christians in Japan ought to be united under one communion in order to Christianize this nation effectively.

The missionaries of those days mostly were broad-minded and

far-sighted as well as dauntless and daring. Although they were sent from various branches of Protestant bodies in the West, they thought it best for Japan that she should have only one Protestant communion throughout.

In September, 1872, that is six months after the organization of the Jesu Kokwai in Yokohama a notable missionary convention was held in a chapel connected with the dispensary of Doctor Hepburn; the missions represented in that convention were Presbyterian, Dutch Reformed, Protestant Episcopal, the Church Mission, American Board, and the Women's Missionary Society. "The object of the convention was threefold: to arrange for the production of a common version of the Scriptures, to discuss methods of Christian work, and to consider the question of church organization. . . . . .The recent founding of the Nihon Kirisuto Kokwai was an event of deep interest to all, and it seemed to many that a rare opportunity was afforded to attempt the avoidance of the evils attendant upon unnecessary ecclesiastical divisions" (*Ibid.* Imbrie p. 3). Dr. S. R. Brown offered the following resolution which was adopted unanimously: "*Whereas* the Church of Christ is one in Him and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, obscure the oneness of the Church in Christendom and much more in pagan lands, where the history of the divisions cannot be understood: and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization so as to avoid as far as possible the evil arising from marked differences: we therefore take this earliest opportunity offered by this Convention to agree that we will use our influence to secure as far as possible identity of name and organization in the native Churches in the formation of which we may be called to assist; that name being as Catholic as the Church of Christ and the organization being that wherein the government of each Church shall be by the ministry and eldership of the same, with the concurrence of the brethren."

For a time everything was bright on all sides; but before long unfortunately opinions differed and divisions were made. The men and women of the Nihon Kirisuto Kokwai, however, had never given up the United National Church ideal. They grasped every possible opportunity and made efforts to unite the churches which had split off from the original church or had been founded

later. They succeeded in many ways while they failed in others. The successful outcome of such effort was the establishment of the Nihon Kirisuto Itchi Kyokwai on October 3rd, 1877. This United Church of Christ in Japan was the amalgamation of the work of seven different missions.

The Nihon Kirisuto Itchi Kyokwai on two different occasions approached the Kumiai Church to negotiate about union. For some reason or other, however, these negotiations did not bear fruit. But notwithstanding all the failures of the churches in former days the Nihon Kirisuto Kyokwai, the Kumiai Kyokwai, and many other churches still keep the ideal of church union very precious and earnestly look toward a brighter sky.

We are neither of Cephas nor of Apollos nor of Paul but are of Christ who is the Lord and Master and the Chief Corner Stone of the church redeemed by His precious blood. In Christ and for God we are to compromise and keep the unity of His Body.

There are four important considerations concerning the union of churches for which the Nihon Kirisuto Kyokwai has something to contribute: the first is the doctrinal aspect, the second is the church organization or government, the third is the form of worship, and the fourth is the relation to foreign missions and missionaries.

I. Doctrinal Aspect. The Confession of Faith of the Nihon Kirisuto Kyokwai at present which is the doctrinal standard is very simple, catholic, and comprehensive. At first our confession or doctrinal standard was composed of the Westminster Confession, the Canons of the Synod of Dort, and the Shorter and Heidelberg Catechisms. But later on a much simpler and original confession was needed. And after several years of prayerful preparation the present one was formulated in which together with the Apostles' Creed a special reference is made concerning Justification by Faith, the Work of the Holy Spirit, and the Validity of the Truth contained in the Old and New Testaments. With us theological learning is specially emphasized. We put special stress on the strictly evangelical discipline of the duty of church members to defend the true faith against the false and mistaken beliefs within and without the church.

Doctrine is the system of truth believed by the church and the essence of such doctrine takes the form of a creed. The church formulates the creed or restates it if necessary. But a creed does

not create the church. The Bible is the sole foundation of all creeds. In the Bible all the churches can unite in thanksgiving for instruction and for inspiration.

The Church of Christ must not be static but dynamic, and broad enough to include high and low church men, tolerating varied intellectual and theological activities, or interpretations and re-interpretations in the language of the age of scriptural truths such as the Sacraments, the Ecclesiastical Offices, Inspiration, the Second Coming, etc. Take for example the temple of Jerusalem. It was an established national church where priests ministered and performed rituals. There the Sadducees, the Pharisees, Jesus, Peter, Paul, the Jews, and the Proselytes joined in worship with solemn Amen.

The church which is too strict and uniform, exclusive and static, legalistic and self-satisfied will become sterile and petrified as in the case of Judaism. To the prophets, Jesus, and Paul the Law was neither unalterable nor infallible. Take for our instruction and edification the Bible and also all the positive evangelical truths stated by the church divines, on which all of us are in accord, and leave the particulars to each individual's views and interpretation.

II. Church Government. The Nihon Kirisuto Kyokwai has the government of the representative system. It is quite democratic in spirit and in practice. The Daikwai or Synod has the final authority. As a rule our councils are composed of an equal number of ministerial and lay representatives. Before Christ we make no distinctions between ministers and laymen. Jesus Christ is the head and master of the church. The church is the Body of Christ. There are many parts in the body. Being parts they are equal before the master but only different in function.

The form of government is not essential to church life. Although Jesus worshipped in the Temple of Jerusalem, and in the synagogues of Capernaum and Nazareth, he never raised any questions about the officers of the houses of worship, how and by whom they were ordained or what kind of jurisdiction they exercised over the congregations. The form of government changes in the course of time. For some times despotic government works well and good. In the next age it will not do and another form of government somewhat more constitutional and democratic is required. In the British Empire a new arrangement is being formulated between the various Dominions. So also in

the church, we see marked changes in religious life from what she had in the foregoing centuries.

As for the form of government of the United Church, in principle and for its final ideal, it may be wise for us to listen to the final clause of the resolution of the Yokohama Convention, stated above in full: "The government of each church shall be by the ministry and eldership, or lay representatives, with the concurrence of the brethren."

III. Form of Worship. The worship in our church is rather simple and spontaneous. We lay more emphasis on evangelical preaching than on liturgical forms. The kind of worship we much esteem is that of spirit and in truth. Yet this does not mean that liturgical worship is despised or rejected. On the contrary we have in some congregations more or less liturgical services on certain occasions. We recognize its merits and leave such practices to each officiating minister.

For this aspect of church life we have examples in the Bible and in the hymns used. Are we not using one Bible and one hymn-book in common among different denominations? Our Bible and hymn-book are big and comprehensive enough to meet all the different requirements. Why can't we make a common book of worship containing a variety of forms to suit different tastes? We can perhaps make such a book by putting together all the existing books of worship just as was done in making our present hymn-book.

IV. Relation to Missions and Missionaries. Our church from the very start maintained the ideal of strict independence from all the denominational organizations. She took it as the fundamental principle in order to attain the object of single communion for the nation. She stood for the ideal of the self-governing and self-supporting church. The relationships between our church and the missions—they are at present North and South Presbyterians, Dutch and German Reformed—consists in what we call co-operation and affiliation in evangelistic work. Neither the church nor the missions interfere with one another in their administration and discharge of business. The missionaries may or may not become members of the church councils according to their individual choice.

The churches supported or controlled by foreign forces are not free to unite of their own accord with other bodies unless

and until the mother churches at home are united, as in the case of Canada. Hence the success or failure of the realization of the ideal of a United Church in Japan depends in the last analysis on whether or not or to what extent there are foreign denominational interests or interferences in the Japanese churches.

The Nihon Kirisuto Kyokwai is neither Presbyterian nor Reformed nor Congregational. We have no such English name because we do not identify ourselves with any of the existing denominations in the West. Our church has been organized on the soil of Japan through the efforts of several broad-minded and far-sighted missionaries. We are free to take in or to unite with any party maintaining whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, and the God of peace shall be with us all.

SENZI TSURU.

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7. The Roman Contribution

I

THERE are many bodies in the world to-day called Christian Churches, and each sect holds a different opinion as to the nature of the Church of Christ. The aim of this article is the study of the principles on which must depend that unity or amalgamation for which we all earnestly long—supposing that it is within the bounds of realization.

Let us leave out of con ideration the details of the varying view points of each church. Every one will at least admit that the Church is a kind of society. For if that is not granted it is useless to bring forward the question of Church unity, and the reasons for striving for the realization of such an ideal must inevitably disappear.

I think that the subject will be clearer if we consider abstractly what we mean by the unity of a body. We cannot conceive of any body existing in the world without a meaning. Whenever there

are aims or demands which cannot be attained or satisfied merely by the separate independent power of individuals, or which are difficult of realization in such a way, then men try to accomplish such aims, to meet such demands, by co-operation.

There cannot be a society which does not pre-suppose co-operative action in some sense or other. From this necessity are born many relationships, not inevitably explicit ones, which bind the members of the society one to another, and each to the society in which they exist.

"Where there is association there there is law." (Ubi societas ibi jus.)

This saying expresses a relationship such that there can be no possible ground for excluding the Church from this operation of the fundamental principle on the basis of its being a spiritual society. And since at least it is a body which has a significant existence, and is in consequence permeated by law, we must in that sense absolutely distinguish it from a fortuitous concourse of individuals.

The mere assemblage of many people by chance in one spot does not constitute an association. Since any genuine body is invariably a society permeated by law, it must in some sense or other, submit to the rule of some supreme authority. There must also be the bond of a mutual will, which is based on a unity of opinion among the members, with regard to the aims of the society and the means of their execution; a will which creates organic relationships, in which each member is active as a conscious part of the whole.

In the case of an earthly temporal society such as the State, its aims are earthly and temporal; there is a universal, natural, and continual desire for peace and happiness in daily life, and for the progress of culture; and there is rarely any escape from the utilitarian standpoint with regard to means of execution. It is therefore not difficult to attain unity of opinion, and the question being rather one of submission to some supreme authority, the discussion of the other points becomes unimportant.

But when we come to a society like the Church which places its ultimate aims in a heavealy and supernatural sphere, then those aims do not depend on instinctive demands enforced by human nature, but are rather such as St. Paul speaks of:

"A wisdom not of this world. . . . . things which eye saw not,

and ear heard not, and which entered not into the heart of man; . . . . things God revealed unto us through the Spirit." (1 Cor. II. 4–9.)

And therefore that oneness of opinion among Church members which secures the unity of the body, and that bond of mutual will which is its consequence. . . . in other words unity of Faith and the mutual intercourse of spirit among the members of the Church which is born of that unity (the Communion of the Saints). . . . become matters of the utmost importance. To resume, there can be no corporate unity with any meaning without the rule of a governor, a oneness of opinion with regard to the aims of the society, and co-operation of wills. In the same way it is utterly impossible to discuss the principles of Church Unity without pre-supposing some Church authority, a common Faith among all the members of the Church, and a spiritual fellowship among all the members which shall be positive, and not the merely negative result of avoiding collision.

It is only natural that unity should approach the ideal the more absolute the authority becomes, the greater the degree of strictness in unity of Faith, and the more vital the fellowship of believers.

I now wish to discuss these three points briefly, though in some detail.

II

First of all we must notice that these three principles of unity are not to be put on the same level, and that the last two are based on the establishment of Church authority. We cannot conceive of unity of Faith unless there is some authority in the Church which shall present the Faith authoritatively to believers, and if the fellowship of believers is to be something truly religious and spiritual, worthy of the Church, the necessary condition is that it be based on a unity of Faith guaranteed by Church authority.

Such being the logical relationship it is clearly reasonable that Church authority should hold the chief place among these three principles.

The next questions are whether we are to seek the origin of this authority merely in the Bible, or in tradition, or whether we are to seek it in the living possessor of Church authority who not only secures and transmits to us the Bible and tradition but

makes clear and interprets to us the truths they hold. A yet further question is whether the one who so possesses Church authority is the universal Church itself, or whether we shall limit the possession to a special body of religious workers, or whether the possessor is the one head of the Church.

But these are questions which are practically influenced by the historical faith concerning the constitution of the Church. Here we must content ourselves with saying that in an abstract discussion of the principles of unity, such as this article aims at, it is most reasonable to hold that one practical method of achieving unity is the centralization of power in the possession of Church authority by one head.

But even if we acknowledge one Church authority, unity cannot be fully realized unless there exists what is called "the Communion of Saints" among all believers and between each company of believers. It must be confessed that this point is neglected by those who talk about the unity of the Church of Christ in the sense of a federation of all the churches, while these churches are holding mutually exclusive creeds and are independent of each other's control.

Several people may form a family, but they are not a single individual. Several families make a village, but they cannot be called one family. Several villages may be a province, but they are not just one village. It we pass from province to country though the larger body may be said to include the smaller ones within itself, unless there is distinction of position, limitation of self-government, and especially one pervading rule—the country will be only broken in pieces. . . . . "Every kingdom divided against itself perisheth. . . . every town or house divided against itself cannot stand." Even without this appeal to Scripture is not this a natural truth we can all perceive?

Finally, we touch the heart of the matter with regard to unity of Faith. It cannot be said that the former two sorts of unity may not exist visibly and externally, even if divorced from inward faith. (Here we leave aside the question as to whether such a condition of things would not be inconsistent with loyalty to the individual conscience and to truth.) But when we come to Faith the question, being one of inward reality, demands a unity from the heart. And moreover since unity of Faith is of a permanent and corporate nature, it demands not a fortuitous unity (unitas

facti) which may have only a subjective basis, such as the sympathy of people undergoing the same experience, but an essential fundamental agreement in Faith (unitas juris).

And such a demand will only be satisfied when we presuppose a Church authority which can set forth a certain Faith authoritatively. Of course here too the differences of view with regard to the nature of Faith itself may raise all sorts of discussions. But the position that to believe is only to accept God's words on the ground of the absolute authority of God who reveals them to us and that it is sufficient if we are agreed on what are called "fundamentals of faith" is no more than an unsatisfactory makeshift.

For this reason. Having regard to the logical inter-relation of the articles of Faith it is reasonable to compare the relative importance of their contents or to lay down the limitations of the necessary conditions of salvation (without faith it is impossible to be well pleasing unto God; for he that cometh to God must believe that he is and that he is a rewarder of those that seek after Him. Heb. 11. 6) or to say that some articles of faith are specially fundamental. But as far as that word of God is concerned which is revealed for our acceptance, we ought not to say that we accept some parts as fundamental, but that it is no matter whether we believe other parts or not since they are unimportant.

The wrath of God is revealed upon all those who hold down the truth in unrighteousness.

III

The Roman Catholic Church already realizes within its own communion the ideals of a united Church, since it presents in concrete form the three principles that our abstract consideration of the nature of any body has given to us, for it holds a common Faith which permeates the united worship and discipline of the whole Church under a single Head who possesses absolute authority.

I cannot discuss here the merits and demerits of those responsible for schism, but it must be recognized as a historical fact that what actually caused the divisions of the Church of Christ was non-adherence to some one of the three above-mentioned principles. Can the present mournful state of division be healed

without the acceptance of these principles, logically necessary for the unity of a society, and clearly actualized in the Roman Catholic Church?

It is not merely in the sense that these three principles are actualized in the Catholic Church. Since they are, in the original sense of the Greek, catholic (universal) principles, it does not need a wise man to be clear whether or not human effort can discover a way of unity outside their embrace.

"Holy Father, keep them in thy name which thou hast given me that they may be *one* even as we are. . . . neither for these only do I pray but for them also that believe on me through their word that *they may all be one;* even as thou, Father, art in me, and I in thee, that *they also may be one in us* that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be *one* even as we are *one;* I in them and thou in me, *that they may be perfected into one,* that *the world may know* that thou didst send me, and lovedst them even as thou lovedst me. (Jn. 17. 11, 20–23.)

If all Christians will ponder these moving words in Our Lord's priestly intercession we shall realize that these three principles are the foundation of that unity for which Christ so longed for His Church, and we shall see what a hindrance is the breaking of that unity to the Christianization of Japan. "That they may be perfected into one" (τετελειωμένοι εἰς ἕν). Long ago St. Paul cried: "There is one body and one spirit . . . one Lord, one faith, one baptism" (Ep. IV. 4, 5). On the day when this unity is acknowledged by all Christians, and only on that day will there be "one fold and one Shepherd"—(Jn. X. 16).

SOICHI IWASHITA.

CHRIST AND THE UNION OF HIS PEOPLE

VICTOR Hugo once wrote, "There is one thing more powerful than armies,—an idea whose time has come." There is abroad in the world today an idea, which is growing in strength and insistency. It is the conviction that the Church which is the Body of Christ has been crippled and enfeebled by the divisions which have rent it asunder, and that if the task which has been assigned us by our Divine Master is ever to be fulfilled, a closer unity of spirit, and cooperation in service are absolutely necessary among the various bodies which call themselves by the name of Christ.

If we look for the origin of this idea, we will find several elements entering into the situation.

(1) First we might mention a growing dissatisfaction with the achievements of the Past. The history of the Christian Church reveals many pages of which we as Christian people cannot be proud. How often has the Church been unfaithful to her great Master, denied His most clearly taught principles, fallen the prey of selfishness, narrowness and bigotry, sought her own things rather than those of God, and dragged her white garments in the dust. We do not have to go back to the days of the Spanish Inquisition or even to the pogroms of Russia to find illustrations of this, either. There is a growing conviction for instance that the part which the Christian Church played in the recent world war was clear evidence of weakness and failure. The tragedy of this great conflict was to be found not so much in the fact that great so-called Christian nations were fighting against one another in a spirit of hatred and revenge, but that at this supreme crisis in the world's history, the Church was unable to speak with any commanding voice, calling men back from their madness and bloodthirstiness to the spirit of forgiveness and love, which is the very essence of her religion. Instead of this the branches of the Church in various lands were all too ready to compromise their convictions to national necessity and become faint echoes of the popular demands of a semi-barbarous civilization. The Church is today beginning to awaken from her anesthesia to a belated con-

viction of failure and sin in regard to this and other great problems. If Christ is really our Master, *He* must rule rather than hatred and selfishness. Shall His voice be stilled when momentous questions are seeking solution? Shall we His followers be nationalists first and Christians at our own convenience?

(2) This growing conviction of past failure expresses itself also in a spirit of dissatisfaction,—more or less common in all denominations,—with the standards of the past. The denominational criteria which we have been setting up are often so evidently artificial and inadequate. The old historical fences are growing to look more and more shabby and unworthy as we realize that they are separating us from the fellowship of those whose love, sympathy and cooperation we need so badly. The things which unite us are so great, and so overwhelmingly important; those which separate us seem often so trivial and weak,—so much more in line with the traditions of the Scribes and Pharisees, and so far from the broad and tolerant principles of Jesus. How many of our denominations, I wonder, have a gateway broad enough to admit all the saints, apostles, prophets and martyrs of the past? If Jesus were here, in which of our denominational bodies would he feel at home, when so many of his true children were outside and not allowed to enter?

This fact is all the more important when we remember that in the same communion very great and far-reaching differences are tolerated,—differences in temperament, in theory and in actual practice. On the other hand what a great similarity there has been, for instance, among the *mystics* of all ages and in all the different branches of the Church! How much alike many of us are in the technique with which we carry on our work! We sing the same hymns, pray the same prayers, and preach much the same sermons. In fact the differences between *individuals* in any of the great evangelical denominations are often much more evident and outstanding than those which separate denomination from denomination. The lines which run horizontally through all these denominations are more real and divisive than the apparent vertical lines of denominational nomenclature. The fact is that in many of the most important things we have already *accepted* the principle of "unity of the basis of variety" within each of the denominations. It is in respect of historical and often relatively unimportant differences that our denominational divisions exist.

As some one has said, "Not much difference between a Baptistery or a Presbytery," all too often the dead hand of the past is heavy upon us. If we could escape from all the theological controversies of the past centuries, and be free to work out the principles of the New Testament in their practical application to the problems of our own day, how many of us would feel that we had made real progress toward the establishment of the Kingdom of God. Real differences, fundamental differences between the different denominations do exist, in some cases, and cannot be overlooked. How *many* of the differences however are due to the fact that we have been schooled in minor historical disputes, which are comparatively *irrelevant* today in the face of the great missionary task which awaits the Church! Is it not possible for us to bring these historical inheritances as our contributions toward the greater church which is to be, our gifts of gold, frankincense and myrrh to lay at the feet of Christ?

(3) Thirdly, we must recognize a growing conviction of the greatness of the Church's task and the need for a greater spirit of devotion and zeal in accomplishing that task. If we have been only half Christian in the past, it is little wonder that the mission of world evangelization is still unaccomplished. The failures of the past must serve as incentives to greater zeal in the future. There must be a greater insistence upon the real and vital things in our religion. What are these things? May I mention two of them which seem to me to be absolutely essential and to constitute great bonds of unity among Christians?

(a) A fresh emphasis on the centrality of Jesus Christ. It was a wise insight which has connected the two themes of Christ, and the Union of His People, in the subject which has been given me today. No real unity of the Christian Church can be found elsewhere. On the other hand, every fresh vision of beauty we see in *Him*, every act of consecration of *His* service, every recognition of *His* supreme place in the world's need, is at the same time a link which unites us with Christians of every creed, who in like manner are serving the same master. Christ must be the great rallying point for Christians everywhere. No real unity of Christian people can be accomplished, I believe, which does not make Him central.

Some scholars have gone so far as to claim that Christianity was not a religion, but a family of religions, because no one

unifying element can be found common to all its branches. I believe, however, that we have in the attitude of loyalty to Christ an element which historically, and today, binds Christian people together, as no other fact can do. It serves as a broad but most compelling bond of interdenominational unity, and a most effective basis for cooperation. Theologies have come and gone, rites and ceremonies vary with the temper of the age, but loyalty to Jesus Christ is a constant element in Christian faith as true of the apostolic period, or the Middle Ages, as it is today. It is I believe the one fixed point, the Polar Star, around which the changing centuries have swung.

During the Church Union gatherings in Canada last summer, one of the representatives of the former Presbyterian Church who had been at the front during the war, as Army Chaplain, told of an experience he had with a soldier of his regiment. The young man was so evidently exemplary in his conduct and Christian in his faith, that the chaplain asked him why he had not joined the Church. The reply was that he had not yet found any church whose creed and requirements he could accept without reservations. The chaplain asked him if he would make a statement of his own belief and determinations. He replied, "I have resolved to make those things for which Christ stood, those things for which he lived and died, the things for which I also will stand and will live and die." The chaplain answered, "If our Church had no place for men such as you we would be something less than Christian. Let me welcome you into the fellowship of the church." There is a note of reality in this which finds response in every true Christian. We feel that here are the marks of the true disciple, whether belonging to any organized body of Christians or not. The emphasis upon the centrality of Jesus is one of the greatest unifying factors in Christendom.

(b) A second emphasis, not quite so universally recognized, but, I believe, equally important, is the need for Christlike living. This ought to be the natural result of the first, though it is not always the case. The conviction is strengthening today, however, that Christian living is essential to the success of the Christian propaganda. The failures of the Church in the past, and her limited success today are both, I believe, the direct result of placing the acceptance of dogmas before Christian conduct,—the performance of acts of worship as a substitute for living the Christ

life. "If Christ a thousand times in Bethlehem be born, If he be not born in thee, thy soul is all forlorn." Have we not here also a common basis of unity and cooperation? Still more important,—is this not the only really effective and convincing argument in our missionary endeavour? What appeal can a message have which can show no transforming results in the lives of its protagonists? A friend of mine who is at work among Moslems asked a group of his Moslem friends not long since, "What is the message which Christianity can give which will be really convincing to those of the Moslem faith? What would be necessary to bring you to accept Christianity?" The man sitting nearest to him tapped him on the shoulder and said, "Just be Christian. Just be Christian."

From all the great non-Christian races comes this same demand. We hear it most insistently from India, from China and in our own land of Japan. "If you would be effective in leading men to Christ, you must first be Christian yourself." This emphasis is, I am convinced, another essential factor in any permanently satisfactory union effort. "Get right with God, and we will surely be right with one another."

This world-wide desire for a closer relationship between the various branches of the Christian Church has expressed itself in a large number and variety of Union movements. Some of these are but faint stirrings of longings dimly felt; others are clearly expressed efforts to bring about a consummation of this desire for unity; still others are approaching or have already attained their consummation.

There are two classes of Union Movements to be distinguished, (a) reunion movements between branches originally one, and (b) fresh efforts for union between bodies with little or no historical connection, or with very long periods of division, and very definite lines of cleavage.

(a) In the first class, which we might call denominational reunions, we might mention (1) Scotland, where the established Church and the United Free Church have made quite definite progress toward union. After eighty years of division, the two churches have agreed upon a union program which has been sent down to the various Presbyteries for approval. (2) England. Here, three Methodist bodies, the Primitive Methodists, Wesleyan Methodists and United Methodists are on the way toward union, though

with the probability that a number—a decided minority, however, of the Wesleyans—may join the Established Church of England, if this Union comes about. (3) The United States. Here also the Methodist Episcopal Churches, North and South, are carrying on negotiations looking toward reunion of the two branches which have been separate since the Civil War. While there is strong opposition in some quarters in the South, many are hopeful for the success of the movement. (4) The Mission Fields. While different in some respects from the cases just mentioned, the Foreign Mission Fields have frequently during the past few decades seen reunions between the various branches of a single denomination. We have to go no further than our own land of Japan for illustration. The Nihon Kirisuto Kyokai representing various Presbyterian and Reformed Churches; the Seikokai, the Anglican and Episcopal bodies; and the Mesojisuto Kyokwai formed from the union of three Methodist Churches at work in this land. Such unions among bodies with much the same history, creedal beliefs and often church polity as well, are fairly easy and natural.

(b) The second class of union movements is less far advanced but is, I believe, still more conclusive evidence of a new conscience and a new consecration to the great common tasks of Christendom. There have been during recent years very definite signs of a new attitude toward one another on the part of different evangelical denominations, and among those making the claim to catholicity as well. Let us begin with the latter first. (1) Unfortunately there seems to be little hope at present of any change of relationship between the Western or Roman and the Eastern or Greek Churches. While Rome perhaps might be inclined, the Eastern churches still remember the year 879 A.D. when Pope Nicholas I of Rome excommunicated the Patriarch Photius of Constantinople, and find it hard to forgive. A gesture of conciliation last year from Rome to some of the Balkan Churches met with no answering response. (2) Between the Greek and Anglican bodies, as also between the Roman and Anglican, however, there seems to be a growing spirit of cordiality: The Patriarch of Constantinople and the Archbishop of Canterbury have mutually agreed upon the recognition of each other's orders. During the past summer at the 1600th anniversary of the Council of Nicea in Westminster Abbey, representatives of the Eastern Church were present and took part with Anglican clergymen in the celebration. Similar recognition

has been accorded to Anglican clergymen by the various branches of the Eastern Church. With the mutual recognition of Orders, the way seems open for even closer cooperation. (3) Between the Roman and Anglican Churches also there are evidences of a growing cordiality. It would be difficult for most of us to accept the prophecy of a Jesuit father made recently in Glasgow, that in a century England will be as truly Catholic as France. And some may wonder if that particular type of Catholicity would be much of an asset to Catholicism. There are however evidences that the experiences of four hundred years ago, are largely forgotten and forgiven in the "tight little isle." Cardinal Mercier of Belgium has been able to bring about on three different occasions since 1923 what have been called "Conversations" between representatives of the Anglican and Roman communions. While protests in England have been many, the Archbishop of Canterbury has defended his action, which he claims to be quite in accord with the Lambeth appeal for unity. The decree of Papal Infallibility made at the last Ecumenical Council of Roman Bishops in 1870 is perhaps the greatest barrier, and in all probability an insurmountable one. There is another Ecumenical council to be held in Rome next year however,—the first since 1870. Its actions will be awaited with interest. (4) Between the Anglican and other Protestant bodies also there has been a growing spirit of friendship, as shown by the Lambeth appeal of 1920. The ministry of the so-called Free Churches was recognized by the Lambeth Conference as "a valid ministry of Christ," but the necessity of reordaining any minister from one of the Free Churches desiring to enter the Church of England was still insisted upon. The pronouncement however and the increasing number of invitations of non-conformists to Anglican pulpits, is a most happy sign of the times.

Between the various branches of the non-conformist or evangelical churches the most hopeful relationships exist in many places. In Australia, Congregationalists, Presbyterians and Methodists have been working on the problem of organic union for some time. While the first two bodies seem prepared for action, the basis of union has been rejected by three out of the four Presbytery Assemblies,—those of Victoria, Western Australia, and South Australia, while in New South Wales it passed by a very narrow margin. Evidently it will still be some time before this

purpose can be consummated. Actual Church union has been accomplished, however, in four cases, I believe. Two united churches have been formed, I am told, in India, and one in China, in addition to the one in Canada. The first three are in the nature of unions between new and growing Mission Churches, with little history behind them, and few precedents to overthrow. We are probably correct in feeling that the Union recently accomplished in Canada is a victory which is in a class by itself. While we stand so close to it that we cannot see it in its real perspective, it is probable that Dr. Moffatt was right in describing it as one of the outstanding events in the History of the Christian Church. These Churches bring into the Union 93% of their congregations, and over 95% of their foreign missionaries. They represent 8,806 congregations, nearly 700,000 members, 3,819 ministers, and 648 Missionaries. But this in itself is small, except as it may perhaps pave the way for a larger union among these three bodies in other lands, and with still others of the evangelical branches. The three churches here represented number twenty or twenty-two million members throughout the world. Already advances have been made by other bodies in Canada also, asking to be allowed to discuss a basis of union with the United Church. The spirit is contagious.

Just here however it may be well to mention certain dangers to which the union movement is exposed. These must be frankly faced and reckoned with if the reunion of the various branches of the church is to be eventually consummated in any real sense.

(1) Organic unity must be preceded by a real unity of spirit and purpose. This is the *sine qua non* of any later organic unity. The anti-unionists in Canada were no doubt quite right in staying out of the Union, as apparently they had not reached the place where cooperation with the other bodies was a joy and a delight. On the other hand the relationships between the various uniting peoples was one of almost unbroken spiritual sympathy and fellowship of a very high order. Each had made sacrifices for the great cause, each felt the joy which comes through achieving a noble purpose even at a great cost. I had the pleasure of watching the progress of the United Church for two and a half months before leaving Canada. So far as I can learn there is no note of regret to be found anywhere in the United Church for the consummation of the Union. Instead there has been evident every-

where a new spirit of consecration and devotion to the common Master and the common task. This happy consummation was only possible because of the long years of preparation and the spirit of unity which already existed before the organic union took place.

(2) Any union movement must guard very carefully against the tendency toward "big business" which is so common in commercial spheres today,—the desire to amalgamate, to form mergers or syndicates, to build monstrous organizations, and dominate large interests. Such a desire to produce a great religious combine is inconsistent with and inimical to the cause of the Kingdom of God. We come not to rule but to serve. Our real greatness will be found not in controlling a mighty corporation, but in more effectively becoming the humble mouthpiece of God. This conviction, too, has been one of the most outstanding elements in the Canadian Union movement. As one of the leaders expressed it, "With this great church already organized, unless we are all filled with the spirit of consecration, God help us." Signs of a real spiritual quickening as a result of the union movement may greatly spread and be strengthened.

(3) The question naturally comes to many of us, What about the minorities. To what extent should they be coerced? And should a church wait till all are ready to enter before union with another body or other bodies is consummated? To this I would suggest in reply, coercion is never excusable. Education, and perhaps even persuasion are quite justifiable, but the rights of minorities in religious things, should never be denied. On the other hand I do not believe that the majority should always wait till a unanimous verdict is given for union. In the Presbyterian Church in Canada, about 15% of the Churches decided to stay out of the union. Many of them no doubt in time will enter, as the old kirk congregations in Canada did with the United Pres. Church. Dr. Moffatt, who was in Toronto at the time of the Union Meetings, said at a private gathering one evening that he was convinced that the Presbyterian Church had done right to wait no longer. He said that the men who were known in Scotland for their leadership and scholarship were without exception in the United Church. "We trust your opinion and believe you have made no mistake, great as the price has been which you have had to pay."

When thinking of the subject of Church Union, I suppose all

of us let our thoughts turn to the practical problems of Christianity in this land to which we have given our lives. The possibility of presenting a united front to opposing forces, of feeling that we were linked up in one great common brotherhood of love and services as we face our great common task, is a thought that has peculiar fascination and power, and many of us are praying that in the good providence of God it may some day come about. It is not a movement to be undertaken lightly or without full recognition of the difficulties and sacrifices involved. At the same time I believe it to be a heaven-sent ideal, for which it is worth while to labour and pray. Some day it may prove to be an idea more powerful than armies,—when its day has come. May I close with a quotation taken from The New Outlook, the paper of the United Church of Canada, which sets forth the greatness of the task before us, and the nature of our leadership:

"Perfect life, says a noted scientist, speaking more truly than he knew, means perfect correspondence with environment. God has wonderfully enlarged, through union, life's spiritual environment. On every side the vista widens, and doors of opportunity are opening, calling us to larger thinking, better doing, and nobler living. And in the midst of the seven golden candlesticks, in the midst of his Church, stands One like unto the Son of Man, clothed with glory and power. He it is who has given us the wider vision. He alone can lead His people into greater love and service and sacrifice. In Him we trust."

H. W. Outerbridge.

THE RESULTS OF CHURCH UNION IN CANADA

I HESITATE to begin an article on Church Union in Canada because those who have entered into the United Church of Canada feel so great an enthusiasm over what they feel to be the greatest achievement in church history in modern times, that it is difficult for them to speak of it without without giving offence to those who have failed to enter in. The enthusiasm that has been felt by many was well illustrated by one of the Scotch delegates to the inaugural meeting of the United Church who met a Royal Canadian Mounted Policeman and noticing on his collar the letters R.C.M.P. exclaimed: "Even the policemen in Canada are Re-united Congregational Methodist Presbyterians."

One year and a half have passed since the consummation of this Union of the Church. To have been present at the inaugural service which was held in the City of Toronto on June 10, 1925 is an experience never to be forgotten. Seven thousand five hundred persons, including three hundred and fifty official delegates, met in an improvised place of worship and praise to inaugurate the new church which brought together the Congregational, Presbyterian and Methodist communions throughont the Dominion of Canada, Newfoundland and Bermuda and on those Foreign Mission Fields that had been organized by these several churches.

At the time appointed for the begginning of the service three streams of delegates of the three uniting churches, meeting at the entrance to the place of worship mingled in a procession to their appointed seats singing with the congregation assembled.

"The Church's one foundation
Is Jesus Christ her Lord"

There were few eyes in that vast congregation that were not moistened with tears of deep emotion and gratitude that God had brought to pass this realization of the hopes and prayers of over twenty years, for it was in the year 1902 that the first step was taken in this Union movement that was consummated on June 10, 1925.

The Service proceeded with the General Confession and continued through a series of prayers and Scripture readings and songs of praise to "The Hallowing of Church Union" in which the new church was consecrated by this whole body of believers in the following beautiful ceremony:

Minister: "To the glory of God the Father, who has called us by His grace; and of His Son Jesus Christ, who loved us and gave Himself for us: and of the Holy Spirit, who illumines and sanctifies us:"

All: "This Church of Christ is consecrate."

Minister: "For the worship of God in praise and prayer:
For the preaching of the everlasting Gospel:
For the administration of the Holy Sacraments:"

All: "This Church of Christ is consecrate."

Minister: "For the edifying of the body of Christ:
For the evangelising of the world:
For the promotion of righteousness and goodwill:"

All: "This Church of Christ is consecrate."

Minister: "In the unity of the faith:
In the bonds of Christian brotherhood:
And in charity to all:"

All: "This Church of Christ is consecrate.

Minister: "Having part among the brethren in the inheritance of Apostles and Prophets,
Fathers and Teachers, Martyrs and Evangelists:

All: "We give thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light"

Then the representatives of the different Churches presented in a few words the spirititual contribution of each of their communions to the United Church, the Moderator of the Presbyterian General Assembly leading with these words: "According to the grace given unto our fathers, as witnesses to the Apostolic Gospel and standardbearers of the Church commissioned to make disciples of all nations, more especially in the manifestation of the Spirit in vigilance for Christ's Kirk and Covenant, in care for the spread of education and devotion to sacred learing, receive ye our inheritance among them that are sanctified."

He was followed by the Congregational Union Chairman in the same formula except for these words "more especially in the manifestation of the Spirit in the liberty of prophesying, the love

of spiritual freedom and the enforcement of civic justice."

The Methodist General Superintendent brought the contribution of Methodism in these words "more especially in the manifestation of the Spirit in evangelical zeal and human redemption, the testimony of spiritual experience, and the ministry of sacred song."

And lastly the Chairman of the General Council of local Union churches expressed the Faith of the new community churches that he represented in these words, "more especially in the manifestation of the Spirit in the furtherance of community-life within the kingdom of God, and of the principle in things essential unity and in things secondary liberty."

To each of these four statements the assembled multitude answered "We glory in the grace given unto us in this goodly heritage."

In this ceremony we see the special genius of this Union which was inclusiveness, not compromise, the result being that those who have entered into the United Church of Canada do not feel that they have broken away from the churches of their fathers or left behind the distictive characteristics of the communions that have been dearer to them than their life-blood, but they are as good Methodists, Presbyterians or Congregationalists as ever and at the same time have entered into the fellowship of the other members of this new family.

This point needs to be clearly understood because the union of the Church of Christ can never be achieved by compromise: men can never compromise on convictions, but they can unite and harmonize their convictions in a larger and richer spiritual experience. This principle may be illustrated from the doctrinal steatement of the United Church which combines those doctrinal convictions that have been most dear to Methodists, to Presbyterians and to Congregationalist, as for example in Article 6: "OF THE GRACE OF GOD" — which reads as follows — "We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation." Some people have said that this is not logical but whether logical or not there is no doubt that it is Christian and Scriptural.

In the new system of Church Polity we see the same principle

of inclusiveness adopted. Those terms and organizations which have been most dear to the different communions are included in the new Church. It is written "The unit of organization for the United Church shall be the pastoral charge" What more than this could the most insistent Congregationalist demand? Then it is ordered that the governing bodies or courts of the Church higher than those of the pastoral charge shall be,—(a) The Presbytery, (b) The Conference (c) The general Council, terms which one recognizes at once have been carried over from the three uniting Churches. To-day in the United Church one may hear Methodists stumbling over the word "Moderator" and Presbyterians learning to say "Mr. President" but all doing so in the best of good humour and with the conviction that their life has not been lessened but enriched.

The enrichment of fellowship is one of the greatest of the many great achievements in this church union. It has brought together in one family all the leaders of these three churches in every community who are now working, not separately but together, not in competition but in co-operation, not looking jealously at one another's success but at the one great object of Christianizing the community, the evangelization of the world.

For some years before the consummation of Union there was such a race between the Methodist and Presbyterian Churches in Canada that the following story, though somewhat exaggerated, is nevertheless based upon facts. It is said that in the Province of Saskatchewan the Methodist and Presbyterian Superintendents of Home Missions on one occasion were proceeding on the same train to open up new preaching places in the same new settlement. When the Presbyterian brother discovered thas his Methodist confrere was on the same train he went into the baggage car in order to make sure that he would reach their destination first, but when he arrived at the station to his consternation he discovered that his Methodist brother had ridden in on the cow-catcher. Thanks God those days are over.

What did the union accomplish! It brought together three churches with a total communicant membership of about 800,000, in over 9000 congregations. Into this union there entered 80% of the membership of the former Presbyterian church, over 90% of the Congregationalists and 100% of the Methodists.

Some years ago a Methodist brother in the City of Toronto

met Dr. Sutherland, who was for many years General Secretary of the Methodist Missionary Society, and said to him, "Dr Sutherland, wou dn't it be dreadful to wake up some day and to realize that there wasn't another Methodist left in Canada?" To which the Doctor answered, "Oh! but think of the joy of realizing that there wasn't another Presbyterian left in Canada." Unfortunately this joy has been with held from us because there still remain some seven hundred and fifty Presbyterian Churches with approximately one hundred and fifty thousand members. This we deeply regret; but was there ever a union of the churches when all the Presbyterians came in? We deeply respect the convictions which prevent some from entering into this union and shall continue to hope and pray that with the years all obstacles will be removed, that our fellowship may be still further enriched by the union of these still separated brethren.

What was it that brought about this Union? It was, in the first place, the practical necessity of preventing the overlapping of churches in sparsely settled districts and the using of missionary money to support the churches in competitive rather than co-operative entetprises. My own first year in the ministry was spent in Northern Ontario on a home mission field with three preaching places in not one of which was there a proper church building but where in one case a school-house, in another a deserted dwelling and in the third the dining-room were the halls used for services, but over all this same territory there travelled regularly a Presbyterian and a Church of England minister as well as myself, a Methodist, and we were all supported for the most part by Home Mission funds. To-day, this state of affairs has, to a large extent, been ended and large amounts of money and large numbers of men have been saved for extension work in the newer districts of Canada, and out into the Foreign Mission fields.

The second and still greater motive power that drove the Churches on into union was the growing conviction that the union of the Church was the Will of God, and that to turn back and adopt any compromise position would be a betrayal of that sacred conviction. These two impelling reasons were manifested concretly in the organization of some two thousand local Union churches principally in Western Canada who announced their willingness and desire to enter into the larger union as soon as it should come

about but their determination not to continue to perpetuate the old denominational lines.

At the end of a year and a half what evidence can we find of success in this great enterprise? In the first place, during the first year of the Church's history over four million dollars was raised for missionary and other general funds, an amount largely in excess of the combined amounts raised in the three separate churches in any one year before the Union. In the second place there are no regrets. Denominational lines have disappeared so completely that one never sees a division within any of the church courts along the old lines. So far as one can see, the success of the union up to date is already beyond the fondest expectations of its most enthusiastic advocates. It has proven that it can be done; that Calvinism and Arminianism, which a generation ago seemed doctrinally as far removed as the east is from the west, can be united in a richer religious experience.

There is a place in Canada where the Ottawa and St. Lawrence Rivers unite. The waters of the Ottawa are dark in colour wheras those of the St. Lawrence at clear and sparkling and where they come together they can be distinguished as two different streams but just below this place of union they rush into the La Chine rapids where they are tossed about amid the rocks and from which they emerge into one indistinguishable current which flows down into the ocean. So, already, these different churches are united in a greater and richer experience than has been known in any one of them.

Not by compromise but by inclusiveness, not by uniformity nor unanimity but by the fullest respect for freedom and the principle of uariety in unity has this great work been accomplished. As was written in the church paper "The whole Christian world is watching our great adventure believing the consummated union in Canada to be the most significant movement in the field of religion since the Reformation. If the United Church of Canada be a positive success we have started a movement that will re-unite Christendom within one hundred years."

Such is the enthusiastic conviction of those who have entered into the fellowship of the United Church of Canada and we believe that all who hope for the Union of the body of Christ will fervently pray that this faith may not be in vain.

C. J. L. Bates.

CHURCH UNITY—NEXT STEPS TO BE TAKEN IN JAPAN

1. By a Japanese Layman

IN speaking about Christianity to those who are non-Christians, I have often been faced with the fact that even in Christianity there are many different denominations. Buddhism has also its different denominations, namely, Shinshu, Zenshu, Nichiren, etc., while in Christianity we have Congregational, Methodist, Presbyterian, etc., as well. To my chagrin I have felt it necessary to explain about the different denominations to enquirers. At least ten years have passed since I first felt the hindrance this problem is to teaching the Gospel.

For what reasons is it necessary for us to have so many denominations of Christian churches in Japan? I think it has not been due to special reasons or circumstances, but simply to the fact that foreign missionaries have brought and planted their own Christianity as it is in their home lands. Now that I have come to understand that this fact is the result of a lack of careful attention, I feel very sorry and cannot understand such carelessness in our seniors. On the other hand, it is true there were some people in the past who endeavoured to unite all the denominations, but their effort was a failure in consequence of the trend of the times, till at the present day we have a condition of disunion, opposition and competition.

The other day several missions in Japan, animated with a spirit of cooperation, advised the necessity of the study of the problem of Unity by the National Christian Council which is a society set up by most of the denominational bodies. This fact was particularly pleasing to me after my bitter experiences and impressions as I referred to above. I think this suggestion is a most valuable and necessary proposition, and I myself would like to assist in its realization from the bottom of my heart. With such an intention I am deliberating and keeping an eye on this problem as it unfolds. I have often thought as follows. But at the same

time I am not over-optimistic that the question of the unity of the various denominations will soon become a matter of practical politics. My reasons are as follows:

A. I have no actual opposition to the idea of unity: on the contrary I favour it.

B. I see no sign that it is possible at present or likely to become so. It is not a serious question to the denominations in Japan. Some are quite ignorant even that a movement for unity is being planned and deliberately studied by pioneers.

C. At best if it is to be realized at all, the actual result will only be brought about after many years. The words "after many years" used here, does not mean that it will be surely realized even then, but in point of logic, it ought to be realized; it is not presumed that it must be realized, perhaps it may not be realized even after many years' endeavour.

Why do I find this movement impossible? It may be strange to say impossible, because in what I have said above my opinion was not absolutely devoid of a desire to push forward. My reasons are as follows:

A. We, Japanese, seem much stronger or perhaps more selfish in group-spirit than Europeans and Americans, i. e. many people come together but they find difficulty in associating within one big party. They are used to oppose, and after all they are compelled to separate into small groups.

B. To improve or amend one's bad habits according to rational reasons is hard to carry into effect. For Europeans and Americans it is so; for Japanese it would be considerably more difficult. Japanese have a courageous nature and they sometimes act bravely and boldly, deciding to face a sudden change at the time of an emergency, like that of war, but in the time of peace, they are inferior in arguing, discussing or gradual improving. This proves that Japanese are not yet well-trained in regard to these matters.

C. In the teaching of Christianity in Japan, individualism, the spirit of liberty, or self-reliance of each individual has been mainly taught, it seems to me that it has lacked something on the point of the spirit of cooperation.

D. Things in Japan, not merely in Christianity, are closely related to the condition or situation of foreign countries. If we could succeed in unifying all the churches in Japan, but on the

other hand, western ones could not be united, what would become of our results? Other new denominations might be imported.

E. Especially the present day is one in which Japan is going to realize more and more her new powers.—Other countries also may have such an intention.—Such a desire is appearing even among the people of the churches, which as a result will tend to make more small groups or small denominations than ever before.

Above is my opinion concerning the tendency of Japanese and their churches. Therefore I am doubtful and pessimistic regarding the possibility of the unity movement.

I am afraid that the explanations given above may sound too simple and scarcely be understood, so I would like to say a few more words on the subject.

Why is it that the Japanese are so keen and narrow in the group-spirit? The recent state of the Imperial Diet is a good example. It is because Japanese cannot yet be said to have separated entirely from the old selfish thoughts of the feudal age. As you know, most Japanese political parties have no permanent principles. As their deeds and attitude are not based on any firm and invariable principles it is hard to cooperate or associate with others. Such an unpraiseworthy phenomenon is seen even in the Christian world. Think of the state of the annual meeting of each church! What struggles of the emotions we see! The spirit of endeavour to bring out resolutions in calm, deliberate and just ways, is lacking even in the Synods of the churches where it ought to be sacredly attended to.

In Japan, Christianity has been principally preached on its individual side; to the teaching of its social side, little attention has been paid. This may be one of the greatest reasons that Christianity is gradually forgotten by society. Whether society recognizes the value of Christianity or not is out of the question. But it cannot be denied this strong emphasis on the awakening of the individual and on the value of the individual soul has brought difficulties in cooperation, union, concession, and the like. It may sound strange to say that Christians lack the spirit of union and concession, comparatively speaking, even though they call each other brothers and sisters with love, but this phenomenon is the result of the causes stated above.

If we united all the Japanese churches, other new denomina-

tions would come from western countries, which would not unite. Even if that did not happen some Japanese who had studied in a foreign country, might bring back a new one. We feel it necessary to realize unity; but under these circumstances, we cannot help looking at the growth and attainment of the unity movement in foreign churches, because it seems difficult for us to secure it unless the foreign churches realize it first.

In the political world the tendency of separating into small groups is appearing; in Buddhism also we see new sects have appeared, which are standing against the old traditional sects. Like those in the Christian world, new methods of evangelization are planned, and new parties are gradually formed. I think this has a good feature because the work and movement of the new parties are much more active and progressive than the old ones, and moreover, the movement of the new ones is well Japanized and much more suitable to present-day people. Yet these parties are not willing to be united.

In short, I can say that Japan today is passing through the age of disunion, of acting according to one's feelings; it is not swayed by principles or by appealing to reason. Although it is important to bring about a Unity concession or cooperation based upon reason, yet I think it is quite a hard age to realize it.

Then, are there no means or methods for uniting all the Japanese different churches in the near future? I would say that it depends upon the interpretation of this word Unity (gōdō). If we interpreted this Unity in such a way that we must establish a new constitution after we have dissolved all the denominations, this would be quite impossible to realize in the near future as I stated in the preceding chapters.

Without taking this word in such a hard progressive sense, and if we tenderly took this word for evangelizing Christianity and doing all kinds of work in cooperation with the various churches, this plan would be soon realized. This action resembles a little the work of The National Christian Council. Of course, the present Council is not yet equipped, and there may be many weak points, but these are being gradually improved. I think the Unity movement would be realized if we assisted the Council to improve at this time.

Therefore, I do not like to interpret this Unity in such a hard way like the former, but interpret as the latter. I would like to

have its realization in a steady and gradual way without making any extraordinary haste.

One Lord, one faith, one baptism. We find some difference in the style or kind of every man's house, clothes, food, etc., but the difference in these things is not essential and it is not of sufficient importance to cause anxiety. Therefore, we can see that the problem of what kind of church is the best one to attend or what denomination should we choose, is as little important as those of dwellings, clothing, eating, etc.

We should feel happy indeed if the members of all the churches, which have a long history of 50 or 60 years, should eagerly wish to be united into one big union; but though they are not so eager to be united, yet we are still happy if they are going to help the National Christian Council and encourage it to improve for the purpose of doing cooperative work. Through this movement one of the objects which is necessary to gain the spirit of Unity is secured. I wish to see them all engaged in this movement.

In closing this article, I would like to give a few suggestions on the work of the National Christian Council in the hope that the Council would become a necessary organ in bringing about Unity.

A. What kind of movement is the most necessary and suitable in Christianizing Japanese? The National Christian Council must study this problem much more specially than before.

B. The Council should send the results to all the churches asking their opinion, and afterwards the matters should be considered by the Council at their general meeting. The length of time of the conference should not be limited to one or two days; it should be discussed in detail as far as possible, taking a week or more, if it is necessary.

C. The contents of the problem should not be limited only to evangelistic work, but include educational work as well.

D. According to the fields of all the denominations, some districts have a surplus number of churches from different denominations, but on the other hand, there are some districts which have been entirely left behind and have not even a single church. It is necessary to adjust these cases, and in addition to these, if any of the missions wish to plan an extension of the work in future, they must report to the Council asking for its understanding and assistance in order to attempt the realization of unity.

It should not be necessary to have a special meeting of the Council every year; it might be enough to have it once in every three years.

E. The Council must endeavour to have a close connection with the necessary departments of the League of Nations, i. e. its departments concerning humanity, labour, education, etc. In order to realize this kind of movement, especially the peace movement, the Council must associate with the bodies of all sorts in Europe and America, and try to be the central organ in Japan of both thoughts and movements.

DAIKICHIRO TAGAWA.

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2. By a Missionary

AT the outset of this article by "A Missionary" on "Next Steps to be Taken in Japan" it ought to be said that the ideas expressed and the suggestions offered are, as they are purported to be, by *a* missionary. They cannot therefore be said to represent in any way the thinking of the missionary body.

If the writer had tried to ascertain the thinking of his fellow missionaries through the questionnaire method or some other similar method, in all probability he would have received an interesting but a widely varying collection of opinions falling generally into three groups. In the first place there would have been many expressing surprise that the question should be discussed at this time. For there are those among us who feel that there is nothing inconsistent in the present division into denominations. They go farther and say there are decided advantages in the present alignment which provides opportunities for persons of varying temperaments and tastes in religion to find a home to their liking. The underlying assumption here is that the united church would be more narrow and less varied in its individual church homes than the present situation offers.

The second group would, no doubt, lament the present existing divided condition among the churches largely on the ground that

co-operative effort is difficult under present conditions. They would call for some sort of close federation whereby the various churches representing the various denominations could join forces in attacking problems of mutual concern.

Then a third group would stand for union. Of this group some would say we should have some sort of re-grouping into denominations but there should be but a few great trunk-line denominations which would gather us together into families like the Roman, the Episcopal, the Presbyterian, the Methodist and the Congregational. But there are others among the third group which stands for union who would say that, even so, the church —the Body of Christ — thus stands divided. Not once but many times the Body of Christ has been rent asunder. And until that body is re-united the church cannot fully represent her Lord.

It is because of this wide difference of opinion among us Christians that it has seemed better to write as an individual rather than to try to express a concerted statement of what the next steps ought to be.

As for myself, I can accept only the high ideal of one united church toward which all "steps" should lead. This is no place to go into the history of divisions. A brief statement of this particular missionary's reasoning will at least help in the understanding of the contents of this article.

My starting point is with Christ as I understand Him. In all their simple grandeur He taught a few sublime truths which lie at the very heart of Christian thought about the church. Among them I would speak of three as vital here. They are The Fatherhood of God, The Brotherhood of Man, and the native and essential atmosphere of this divine-human fellowship, Love. In this Love-fellowship brotherhood I, as a Christian, must believe lay both the purpose and the plans for the fullest development of all the brothers, — past, present and future. Herein were the possibilities and potentialities for the free and harmonious development of the Body of Christ in all its members into the world's greatest symphony whose themes and melodies should charm men, women and children of all nations and all times into its redeeming fellowship.

But discords came in course of time and some of the brothers chose to sacrifice the distinguishing mark of the brotherhood, its unity, and thereby threw away its most potent qualification as an

agency for promoting Christian Brotherhood. With every rift in the love-fellowship down through the ages the Body of Christ has been losing its life-blood, while an unbrotherly world waits in vain for the full, redeeming Love message the long-ago unbroken-fellowship possessed.

Time and again I have argued to myself and to others that much good has come from the various lines of development the church has taken. But why couldn't all this have been accomplished within the brotherhood if the brothers had been filled with passion to preserve the unity and to carry on in Love. We say the world is so slowly learning the ways of brotherhood because God counts time by ages instead of years as we do. Shame upon us! Are we not thus ministering to ourselves the most deadly of narcotics?

As for me, all reasonings and all argumentations go to pieces before the colossal fact of a divided and disunited brotherhood which is but a fragment—or rather fragments—of what it was intended to be. I am therefore heart and soul for taking any steps which will make for the healing and reuniting of the Church—the Body of Christ on earth.

Happily a splendid beginning has already been made. The first step has been taken. There is a growing desire and purpose for unity coming into being in many circles. The Christian Century in the issue of Dec. 2, in an editorial interpreting the recent Disciples' Convention, pays fine tribute to the passion for unity among the Disciples in tiding them over crises in which other denominations went to pieces. We hear echoes of the same longing for unity coming from all over the world and from churches which differ widely. For this we will thank God and take courage.

The next step here is to devise ways and means to conserve this desire, to bring it together for mutual good and to take steps to fire other souls and communions with a similar passion.

There is also much in the way of federation and co-operation which is entirely praiseworthy as intermediary steps in the process. Through federation and co-operation people learn to know each other. The same is true with groups of people. There is a certain type of familiarity which breeds appreciation. Of this type we cannot have too much.

As in the previous case the next step here is to take measures

to multiply these contacts through federated and co-operative enterprises such as will make for effectiveness and for realization as well of the strength and satisfaction which comes from united effort and fellowship.

Once more, we have here in Japan, as elsewhere, enterprises of a real union character. These are going forward with gratifying satisfaction. It is too much to expect all these movements to be immediately and universally successful. What we are most interested in is the vindication of the union principle that where love abides the brotherhood goes on recreating the larger and fuller unity.

Here again the next step is to strengthen the union movements by bringing new elements into the movements and by making for higher success. Also we may combine some of the union units now going forward and also start others along similar lines. But above all else, each one of these union groups must learn the real significance of unity and pledge themselves to a deathless love bond. We need no exceptions in this case to prove the rule. There must be no exceptions. If Love rules there will be none.

But it is not enough to strengthen merely, and to multiply such enterprises as are now going on. Church unity is a staggering problem. It is sheer folly to think that it will come either quickly or easily. At best it will be a long process for it is a transforming process: And where transformation of a constructive nature is involved time is required. And more especially is this true when we are dealing with so fundamental a thing as the attitudes and convictions of people in the field of religion.

We hear a great deal these days in the field of education about "mind-set" and its important bearing on learning and accomplishment. If a young man wants very much to learn shorthand so as to qualify for the position of secretary to a favorite uncle who is about to take a trip abroad he may be said to possess mindset for learning stenography. What is more, he will be ready for the position in a remarkably short time. The main reason why the church does not accomplish more in the way of unifying her forces is because there is little mindset for it. Most Christians do not positively desire it; most leaders in the church do not desire it. If unity is ever to be accomplished here in Japan there must be a passionate desire for it. When that time comes unity will come also.

Obviously, then, the church in Japan must grow a conscience for church unity. This is a matter for education to deal with, and we shall have to look to future generations for the consummation of our hope. In a great book of Benjamin Kidd's, "The Science of Power," he says, "Give us the young. Give us the young and we will create a new mind and a new earth in a single generation."

The idea of a united church such as would be worthy to be called The Body of Christ is so sublime and so far removed from the present situation that the hope of its realization seems a far-off hope. But nothing is impossible to a generation of young people fired to enthusiasm with the emotion of a great ideal. If we can capture the rising generation of the Christian churches of Japan for this ideal we will create a new conscience on the Fatherhood of God, and the Brotherhood of Man and the Love-bond in that Eternal and Unbroken Brotherhood-fellowship as applied to the Christian Church—The Body of Christ—and we will have a new church unity in a single generation.

This is the big step that lies before us, and a big, big step it is. It involves three steps of which I shall speak briefly. The first is to find a challenging watchword and to keep it constantly before our minds and on our hearts. One of the most vital and significant organizations for religion in the world today is the Religious Education Association. When that organization came into being Dr. W. R. Harper stated its three-fold purpose thus: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value." And when he did that he gave to the organization its chief character.

Whether or not "The Evangelization of the World in this Generation" has been outgrown that watchword served as a great rallying cry for at least two decades of students and challenged them as no other word in all that time did. The movement for a united church must have some great rallying cry in keeping with its purpose and its significance.

Such a watchword will do at least two things for us in Japan. In the first place it will tend to gather together into a focus the whisperings as well as the stronger desires for unity held by both

individuals and groups. There is little doubt but that deep in the heart of multitudes of Christians in Japan, as individuals, lies a fundamental desire for unity. As Christians and as members of churches there are hindrances. A strong rallying cry will strengthen the desires and tend to render less valid and formidable the hindrances.

Such a watchword will in the second place sound a clear call to those who have little interest at present in Unity. But the outstanding service it will render will be to fire the imagination of the young and challenge them to devote themselves to the whole church, the Kingdom of God on earth. This is the first step involved in the new movement of Church unity.

Then there must be an organization set up to inaugurate and carry forward persistently and unceasingly the various activities essential to the progress of the adventure. Nothing short of a deliberately planned campaign purposing to carry on until the end is accomplished will be adequate. There will be committees and committee-meetings, conferences and conventions, and perhaps convocations without end. But we shall have to look most hopefully of all to a process of education among the children and youth for real effective results.

Education is a most interesting study. Its mode of operation runs somewhat as follows,—certain ideas and ideals grip the minds of certain leaders in society and find their way into a few homes and into our schools. There they are taught to the children and youth and presently they become the possession of a generation.

The schools of the churches in Japan offer the most hopeful field for the purpose before us. For some time I have been thinking that there must be a new plan for religious education in this country. Our Sunday schools can do little more than scratch the surface. Why should we not get together in cities and towns and communities and plan education in religion on a scale more in keeping with its importance? In such community schools all denominations would work together. Here the wide field in all religious teaching which is common to all denominations would be taught. The teaching would be done by the best teachers and without denominational bias. Thus the new generation would naturally grow into a broader and a more Christian church-mind. The children in the schools would be of all denominations and also of no denomination. They would have fine fellowship in their

religious studies as they now have in school studies. They would be led by their teachers to engage in Christian activities and projects of various kinds, and thus, through actually engaging in union enterprises of a Christian character in the name of Christ they would be most natural and happy when united. The problem of their parents and leaders then would be, not to unite them but to keep from dividing them.

We Christians need to learn a great lesson from Israel. Far back in the Old Testament we are told that Israel was teaching diligently to her children, "The Lord our God is one Lord." One can hardly conceive of a more impressive and more solemn voicing of that profound idea than may be heard in the great congregations of Rabbi Wise on any Sabbath in New York City, today in the twentieth century. Where would the One-God-Idea be today if Israel had held as lightly to that conception as the Christian church has held to the Unity-Idea?

The movement for church unity will itself need to be a unified movement. Primarily it ought to be in the hands of the National Christian Council. It is a movement in which all are involved and in which all must cooperate. The National Christian Council is the one body in Japan today which most nearly represents the whole Christian Church. Let us all pledge to this movement our best selves and do all we can in the effort to dedicate the rising generation to ONE UNITED CHURCH.

B. F. SHIVELY.

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3. By a Japanese Clergyman

THE idea of the Union of Christian Churches is so prevalent today in the Christian public of the world that on the ground of principle there is no serious objection to it to be seen. There are, however, several difficulties and diversities of opinion as to the attitude and means, no less than those arising from differences in vital points on Faith and Order of the different Churches. The attitude of the Anglicans, for instance, in the past was somewhat

self-seeking in this matter; and they seemed to have desired union on one hand and to have repudiated it on the other. But since the time of the Lambeth Conference, 1920, their attitude has quite changed and they are now humble enough to put themselves on the same platform with other communions, recognizing in each of them "rich elements of truth, liberty and life" which might otherwise have been neglected. The Anglicans as well believe that they possess in themselves several treasures to be proud of and they now earnestly desire to complete the Church of Christ, each communion contributing its own special gift.

Being influenced by the "appeal to all Christian people" from the Bishops assembled in the above Conference, representatives both of the Church of England and of the Free Churches formed a joint Conference, the following year, and met several times at Lambeth Palace, to investigate and discuss various problems concerning the Union. In the summer of 1925, however, the Conference "believed that the time came when there might well be some suspension of its activity in order that full opportunity may be given to the Churches represented on the Conference, to study and understand the documents already submitted." With profound thankfulness, the Conference "looks back along the intercourse, the deliberations, the work and prayers of these years, because in a field of inevitable controversy they have, by the blessing of God, attained a much larger measure of agreement than was thought by most people to be possible when the Conference began in 1921." They consider that the Conference is not concluded and "if desired they are willing to hold themselves in readiness at any time to consider any further matters which may be referred to them."

Every Christian Church in Japan, I believe, is a complete self-governing body, and each has its own Faith and Order or Canons and Constitutions; and therefore no religious body can interfere with it from outside; but at the same time every church in Japan has, from the nature of things, its universal relations and it cannot be considered entirely apart from the Church Catholic; it is therefore necessary to have touch with branches spread all over the world. In this way the attitude and tendencies of Churches abroad towards union naturally have great influence over Churches in Japan.

Now coming to the question "What steps are to be taken in

Japan?" I propose first and foremost, that a Conference be formed of representatives from each Church desiring to join it, and that it thoroughly investigate and discuss, one by one, subjects of Faith and Order of each Church. Finding out the points of contact or agreement of all denominations engaged in the Conference should give them a common platform on which to start afresh for more points of consent as to details. Thus while the Conference repeats itself again and again it will move on step by step towards the goal.

The outcome of five years' diligent efforts of the joint Conference in England above mentioned seems to have been very satisfactory. They have come to know each other; and more, they have found out many points of agreement, in their views on the Church and ministry, etc., even though there are yet disagreements on vital points. The Conference has proved itself not to have been useless.

The Nihon Kumiai Kyokwai has, I am told, appointed a Committee on Church Union, at its annnual Assembly; and is quite ready to have conference at any time, with other Churches if required. The Nihon Kirisuto Kyokwai is also on the same footing, I understand, though it has not yet appointed a Committee. Nihon Seikokwai, at its general Synod held in Nagoya, last April, adopted the following resolutions:—

(1) For helping forward Church Union the Houses of Bishops should appoint a Central Committee whose function shall be to study the various problems in the Church, in connection with Unity, on the one hand, and confer with representatives from each of the Roman Catholic, Greek Orthodox and Protestant Churches in Japan, on the other.

(2) In view of attainment of the purpose clergy and laity of the Church should have Conference with those of other Churches in suitable places, and investigate on Faith and Order of each Church, following principles and methods dictated by the Central Committee, and under the leadership of the Bishop where the Conference is to be held.

According to the resolution (1) the Central committee has already been appointed. And the resolution was followed by another to the effect that a form of prayer for Church Union should be composed and used by Churches and individual Christians of the Nihon Seikokwai. Judging from these facts we can see

how earnest and sincere the Nippon Seikokwai is in its attitude to the problem.

Some may, however, be pessimistic at the scheme of the Union as they look back on the failures of the past in Japan. In fact the problem of this sort has often been raised in the past among the Protestants in Japan, only to come to nought. Moreover the Seikokwai so far has never joined such a scheme as this, and, to some people the Seikokwai is one of the most difficult Churches. No wonder there are reasons to be pessimistic!

But as it is just said, three of the strong Churches in Japan, including Seikokwai, have shown their desire unanimously for taking steps towards Church Union. In their decision to appoint committees, each of them must have thought that there is room in themselves and in others for studying, discussing and investigating, towards the attainment of this end.

Who then will propose to hold Conference? Let one of three Churches above mentioned do it, and let other Churches respond to it. But as the ideal of Seikokwai is not union of the Protestant Churches only but, as it is said in the resolution of their Synod, it is that of all Christendom, the Seikokwai has, I venture to think, the most suitable position among Churches for taking the lead in this matter. Some Churches, of course, will not consent to the proposal; in that case let those which are in favour carry on.

But before forming Conference they all should humbly confess their sins in the past, and in a spirit of love and concord earnestly pursue union with one mind and heart; a thorough understanding of each other, and a fundamental unity in the vital principles of the Faith are also necessary. If there are discrepancies and misunderstandings in these matters there will be no hope for having a Conference.

It is unnecessary for me to say that topics for investigation in the proposed Conference must be decided by the committee but if I am allowed to make a suggestion I would say they had better follow those topics taken up in the joint Conference in England, i. e. (1) Nature of the Church (2) Nature of Church Polity and Ministry and (3) Position of Creeds in the United Church.

Besides entering the National Christian Council (of which the Seikokwai is unfortunately not yet a member), the interchange of pulpit among denominations to some extent, the interchange of lectures in Divinity Schools, Convention of lay Christians, united

worship in some cases, united planning of educational, society, Sunday school and Young Men's Christian Association work are also necessary for helping a spirit of desire for the Union of Churches.

P. Y. MATSUI.

THE VISION OF THE UNITED CHURCH

Foreword.

THE Vision of the united Church! If that is not an unrealizable dream, not the goal of endeavour, the inspiration of present action, how shall we approach it?

There seem to be two ways. One is that all Christians should endeavour to attain unity of spirit, so that they may gradually resolve inconsistencies of practice, and finally accept a common organization and discipline. The other way is that Christians should accept a common organization and discipline, believing that in such fellowship they will attain unity of spirit and belief. Both ways involve the faith that there *is* a oneness of spirit and belief to be attained, since there can be no contradictions in God, in whom we live and move and have our being.

Two ways — but it may be that one leads to the other. For many years the Holy Spirit has been leading a divided Christendom along the first path. But has the time come for us to consider, and consider seriously, the possibilities of the second?

Though at first sight this second way seems mechanical and unspiritual, that is surely so because we forget that the organization itself is of Divine origin. The New Testament does not use the figure of an army, for that implies a voluntary union, born "of the will of man." The scriptural figures for the organization are the Living Temple, the Body of Christ. In these unity is made actual through union. Particularly in the second and more vital figure the unity of the Life with which all are endowed, by virtue of the Spirit's indwelling, is gradually made effective through the co-operation of effort involved in a visible physical union. Surely here too is another paradox of the Spirit—a union to be accepted rather than achieved, and yet one which must be merely a name unless we submit willingly to its demands. And these demands are for expansion and growth, no less than for conformity and discipline.

We are born into the unity of the Spirit, and we shall *learn* to be at one in that "fruitful tension" which is the union of the

Church, that we may enjoy fruition of unity in Paradise. The belief that this is the true order has compelled these inadequate words.

Our Calling.

"That they may be one even as we are one; I in them, and they in me, that they may be perfected into one, that the world may know that thou didst send me, and lovedst them even as thou lovedst me."

"Go ye therefore, and make disciples of all the nations."

"Till we all attain unto the unity of the faith...that...speaking the truth in love, we may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body, unto the building up of itself in love."

Our Present State.

As I walked on the beach I saw a great net cast into the sea. But it seemed to me strange that the fisherman was not there. Instead he had told the children to leave their play, and to draw up the net on the shore. I saw that he had cast it far and well and just where shoals of fish were gleaming in the water. And there were good ropes and strong; long, too, so that the children could each put his hand to the work without confusion.

But yet confusion reigned. Some of the children indeed had taken the ropes and were pulling hard, but it seemed to me that each was more intent on his own rope than on the net, and so their strength was sorely divided. And as they pulled, heedless of each other's efforts, they trod on each other's feet, and some were elbowed out, or gave up in anger or despair. Some of them wandered away, and I lost sight of them, but others ran into the water and began to catch the fish in their hands or in nets they had fashioned. But I saw that this was dangerous work, and sometimes the fish slipped through their fingers. And with all the uneven pulling many fish escaped out of the great net also, and swam off into the deep. As I watched, the children's faces changed. They ceased to bicker, and looked more often at each other's work. Those who had hold of the net cried out in admiration of the daring ones in the sea, yet warned

them of the waves. And some of the adventurous ones drew closer to the net, and even seemed to want to throw the fish they had caught into its keeping.

And I thought when the fisherman returns they will all run with their treasure to his feet and forget themselves in his joy. But still he did not come.

And then I thought of the fish that had leaped out again into the deep. . . .

The Vision.

Many days passed and I found myself again on that shore. Once more I sought in vain for the fisherman, but the children were there, working as busily as ever. And this time I saw there was no confusion, and I only heard their shouts of mutual encouragement and joy. As I passed I called to one of the older ones, and asked him why they now worked together. And he said; "It was all because we found that the fisherman was there. We do not know when he came, for we had been so anxious with our quarrels and our little success; but suddenly we saw him standing out there watching us. And then we knew there must be room for everyone to hold the ropes, so we held them out to the others in the sea." "And we had to come," added another, "for we knew he meant us to hold the ropes, too, when we saw him there."

"And was there room for all?" I asked. "At first it was difficult," they confessed, "for we had been working so long the other way; but whenever we felt crowded up, we looked at him, and then we knew we had to bear it to be strong enough for this heavy net. And we found we had to pull in different ways according to the waves, and now we are near enough to learn from each other."

As they spoke, one cried out that a shoal of fish was coming, and they all turned again eagerly to the work.

And as I went on my way, I saw that for all the weight of the fish the net was not broken. And I lifted up my eyes from the net and then I too saw the fisherman. And in his face I caught the likeness of each child. Then I knew that they had accepted the discipline of a single task because they had seen each other in him.

K. M. S.

RENNYO SHONIN AND THE WEST COAST OF JAPAN

ON the west coast of Japan Christianity is confronted with a very virile type of Buddhism, the Shin sect, based on the teaching of Hōnen and Shinran with headquarters in the great Hongwanji temple at Kyoto. Neither the great Hōnen nor his distinguished disciple Shinran, however, seem to have had any direct connection with the Buddhism of this particular province of Echizen. It was reserved for a later reformer, Rennyo Shonin, who was born 154 years after the founder of the Shin sect, really to leaven this part of Japan with the doctrine of "Tariki Anshin" or peace of mind through faith in another, namely Amida Nyorai.

The date ascribed to Rennyo Shonin is 1415–1499. Buddhist history tells us that during the 150 years previous to his life Shin Buddhism had suffered a great decline even at its headquarters in Kyoto. In the province of Fukui the Zen sect had become so populous that no less than 60,000 priests in some 6,000 temples held sway in great luxury, while in Kyoto the worshippers at the Hongwanji temple had become very few, the offerings so scarce, that at the death of Rennyo's father they could not even afford a candle to light the altar. It was amid surroundings of poverty such as these that the young Rennyo spent his early life. His mother impressed upon him the necessity of giving his life to save his countrymen from that dangerous doctrine that a man could save himself by his own works. It was at the last interview with his mother, when a lad of six, that Rennyo definitely decided to give his life in obedience to his mother's behest, when suddenly while combing her long hair she disappeared from view. In Rennyo's old age the story was circulated that she became identified with the Ishiyama Kwannon of the temple, thus teaching that Rennyo was not born of a real woman but was the offspring of Ishiyama Kwannon, the goddess of love.

Thus left at the age of six this child of poverty set out to secure an education. He started to learn with a celebrated penman but while his stepmother was taking in washing to support the family he was compelled to use charcoal as a substitute for ink

and wistaria vines for pens. These are now kept in various temples as sacred treasures.

At the age of 17 he decided to go up Eizan to study the doctrines of the Tendai sect. Here he remained for six years enduring the most abject poverty, studying day and night. During this period nothing was heard of him by his friends. Becoming alarmed about him his neighbours sent one of their number to enquire after his health. This old man climbed the mountain in the snow and beheld the magnificence of the 3,000 Tendai temples and the luxury of the priests, as also of the military officials who lived there in great numbers, but where was Rennyo?

After many enquiries he was told he must go to the north valley to find him. Trudging along through the deep snow he came at last to an old broken-down temple. Inside he saw a noble-looking man sitting at a broken desk studying so intently that he was unaware of the visitor's approach. The room was bare, the student had but one garment on despite the biting cold, his eyes were red and sore. In astonishment the visitor cried out, "Is this the eighth generation of knowledge and goodness of Hongwanji? Why are you in this desperate condition?" Rennyo replied quietly, "The world has forgotten the true religion. I want to finish my studies soon and be able to preach far and wide the true doctrine of Salvation through Faith in Amida." Rennyo implored his friend not to think of his distress, for the great Shinran had suffered much more; he slept on the grass and during cold winter nights he slept on a stone. In comparison his suffering was but as one hair among the hair of nine cows: he must not forget the pity of Nyorai; surely he ought to suffer.

When Rennyo was 22 he went down from Eizan and gave up his Tendai study. For the next eight years he studied Sho-do Jiriki after which he returned to Kyoto. Already he had the reputation of being a great scholar and a virtuous man. He had read the works of seven religious teachers. Though Rennyo admired the founder of Tendai very much yet he decided to enter Jōdō Shinshu and at the age of 33 began to actively propagate the doctrine of "Tariki Anshin" or Salvation through faith in another.

He began his labours by extensive pilgrimages to the former fields of Shinran's labours till at the age of 43 Rennyo succeeded his father in the priesthood of Hongwanji temple. The temple then

was in a very desperate condition, but with the celebration of the 200th Anniversary of Shinran's death the people assembled from far and near at the grave of Otani and this marked the beginning of renewed prosperity for the temple. When Rennyo was 50 the Emperor gave an Imperial gate to the temple and its future was assured,

Shinshu was now becoming great and powerful, even more so than in ancient times, and the resentment of the powerful Tendai priests on Eizan was kindled. Even if Rennyo had been a student in youth on Eizan that did not annul the fact that now he was the leader of a powerful opposition sect in their immediate neighbourhood. Consequently one night 500 men approached the great temple in Kyoto carrying inflammable materials determined to burn the temple with Rennyo in it. They rushed to the temple, setting fire everywhere but Rennyo was saved and with two of his friends fled in the night. These wicked priests attempted even to dig up the grave of Shinran but it was manfully defended and the priests fled back to their mountain home. The next few years of Rennyo's life were rendered miserable by these religious rivals who hired spies to watch his every movement. In the neighbourhood of Otsu he received a wound in the foot from the sword of one of these fellows. In his fifty-fourth year he secretly left Otsu with two others and started off on foot across the country to Echizen, to set up the teaching of Salvation through Faith in Amida. The stories of this trip read like a page from the Acts of the Apostles. Rennyo said he would spend the rest of his life if he could but persuade one soul of the folly of trying to save himself by his own works. At that time Echizen was a great stronghold of the Zen sect whose headquarters were at Heisenji near Katsuyama. Into the midst of this sect with their emphasis upon the good effects of self effort in meditation and prayer, Rennyo went with his doctrine of faith in the saving vow of Amida, a vow sufficient to save all men. He travelled across the mountains toward the Japan Sea and from the top of Yoshizaki mountain he looked at the beauties of mountain and sea about him and decided that it was a suitable place to display the glories of Amida by building a temple. The temple was soon built and this lonely spot became a place where people flocked in thousands from all over Japan to hear this famous priest. Two hundred houses were built to accommodate the pilgrims alone.

With this as his centre Rennyo established the Shin sect of Buddhism on the west coast of Japan. But trouble soon arose for him here too. The priests of the Zen sect assembled in great numbers and determined to destroy the temple; Rennyo begged them to be peaceful but in vain. Robbers stripped the temple of its treasures, and the temple was set alight. Rennyo was forced to flee; but watching it burning from a distance he suddenly remembered that the teachings of Shinran in Shinran's own hand were left on his desk. An old man volunteered and rushed into the fire to save the precious teaching. The story tells us that when the fire abated the old man was found still alive but with the precious papers placed carefully within his own body. He thought that if he perished the papers might perchance be saved. Those papers are now preserved as treasures in Hongwanji temple.

Rennyo, however, though well advanced in years, set himself the task of rebuilding the Yoshizaki temple. Today it still stands in quiet grandeur in that lonely spot. But every spring during the month of May thousands gather from all parts of Japan to do honour to the memory of Rennyo Shonin, the man who through the brief space of seven years planted there the doctrine of faith in Amida.

Rennyo Shonin spent the declining years of his life in labours abundant in the neighbourhood of Kyoto and Osaka. He died at the age of 84 and a temple was built in his honour at Yamashina. He had lived long enough to see his beloved beliefs once more enthroned in the hearts of his people in even greater power than in the days of Shinran.

C. P. HOLMES.

THE JUBILEE YEAR OF THE AMERICAN BIBLE SOCIETY WORK IN JAPAN

ON the 15th of October the Okuma Hall, in Tokyo, was the scene of a great meeting in celebration of the fiftieth anniversary of the founding of the Japan Agency of the American Bible Society. If all to whom special invitations had been sent had been able to attend, the hall would have been much too small to accommodate them.

The program carried out from 2 p.m. was full of interest from beginning to end. The American Ambassador, Mr. McVeagh, and the Mayor of Yokohama, Mr. Ariyoshi, first delivered addresses which truly and appropriately centred the thoughts of all present on the superiority of the Bible and its power in Japan, as in all countries the world over. The enthusiasm rose high as the necessarily short speeches followed in rapid succession by ten representatives of different groups of the Christian movement, and one speaker, Mr. Tokutomi, for the press, in Japan. The writer only regretted that this celebration had not been timed earlier in the year and two full days of sessions given to it. On this occasion every speaker was handicapped by limitation of time.

In a separate room an exhibition had been arranged of Bibles, charts, pictures, scrolls, etc. which graphically portrayed the progress, and every attendant was presented with literature which told of the advance of the great work which the Agency had carried on during the last half century.

Three days later, October 18th, a mass-meeting was conducted at the Aoyama Hall which was attended by 1,400 people. The chief speakers were the well-known social worker, Rev. T. Kagawa, and Dr. Chiba, whose topics were: "The Bible and Moral Revolution," and "The Bible and Japan's Civilization," respectively. This program was concluded with the showing of part of a film on the Life of Christ which, with the preceding two addresses, brought home to every mind and heart anew the sublimity and magnitude of the love and redemption of mankind of Him who is the sole subject of the New Testament. The whole audience was

absolutely subdued in a manner which was most impressive. And 1700 Testaments were sold.

Although the Japan Agency was not organized until 1876, thirty-nine years previous to that time we find "the American Bible Society made a grant to Rev. Dr. Gutzlaff, in China, in the hope that Gospels translated into Japanese by him might carry an appeal to the then unknown empire of Japan. But the first words from America heard by the Japanese were the English words of the hymn, 'Before Jehovah's awful throne ye nations bow with holy joy.' The Japanese could not understand these words, but they were mightily astonished at the music of the band upon the deck of Commodore Perry's flagship as it led, with the tune 'Old Hundred,' the singing of a thousand manly voices engaged in divine worship on a Sunday morning in July, 1853.

"Fully six years passed after Perry's first visit to Japan before the treaty with the United States was ratified. Then only could foreigners venture to live in Japan. The objection of the old feudal system to any breaking down of the wall of exclusiveness was like the objection of a bat to the rays of the sun. Happily some Japanese preferred the sun."

In 1859 four American missionaries finally arrived at Yokohama. It is interesting to notice that at this time again the Board in New York demonstrated that it was determined not to overlook Japan. A large English Bible was sent with Dr. Hepburn for presentation to the Emperor. These men were instantly confronted with the need of Bibles for the missions. There was no part of the Bible in Japanese excepting a few portions translated by Dr. Bettelheim on the Liu Chiu Islands which had been printed by the Society for the Promotion of Christian Knowledge. Application was made at once to the American Bible Society for aid. From that time the Society sent funds and Bibles in Hollandish, Chinese and English in ever-increasing quantities. By 1875 the work, including translation, had become more than the missionaries felt they could take care of on the side of their regular missionary activities and upon their urgent request the Board in New York appointed Dr. Luther Gulick as secretary to take full charge of Bible Society work in both China and Japan. Dr. Gulick arrived at Yokohama in January 1876 and the Japan Agency was formally organised. He served five and a half years, or until 1881, when his undivided attention was required for the

China Agency. Dr. H. Loomis was appointed to succeed him and served thirty long years, or till 1911, when owing to protracted illness he resigned.

Dr. H. W. Schwartz was asked to take charge and served about five years, or till the end of 1916, when he was obliged to return to America to undergo an operation. After many months of suffering he passed away in America. The writer who had served as field-secretary from the beginning of the year was then advised to take care of the Agency and has been privileged to be in charge till date.

Since the beginning through various vicissitudes the Agency has made steady progress. It carried the entire expense of the translation of the New Testament which was published in 1880. Its circulation of Scriptures shows a fine advance decade by decade. At the end of the first decade a total of 337,170 volumes had been circulated. For the fifth or last decade of the half century's work the advanced figure of 3,000,000 volumes was recorded. The grand total for the fifty years is, practically, 7,000,000 volumes.

Much progress has been achieved, but much still remains to be done, and only when the goal is reached can we ease up on our efforts. "For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

K. AURELL.

The National Christian Council

WILLIAM AXLING

THE BILL OF RELIGIONS

AT its annual meeting last October the National Christian Council appointed a Committee of Ten to co-operate with the Executive Committee in making an intensive study of the proposed Religions Bill and to take whatever steps seemed necessary to safeguard the interests and freedom of the Christian Movement.

This Committee, working with the Executive Committee, after a three months' study of the various clauses of the bill has reached the mature conclusion that it violates the religious freedom granted by the Constitution and in its present form will work untold harm, not only to Christianity but to all religions. The Executive Committee of the Council has therefore drawn up the following protest, indicating the principles which should be observed in an extensive recasting of the Bill.

"Believing that the Religions Bill which the government proposes to present to the next session of the Diet violates the great justice of religious freedom vouchsafed by the Constitution (in the following points) and in practice will foment harmful results, we the National Christian Council appeal for the following eliminations and revisions. In case this appeal is denied we hereby declare our inability to tolerate this legislation.

"There can be no questioning the fact that the religious freedom conferred through the 28th Article of the Constitution has reference to freedom in the propagation of doctrine and the performance of religious ordinances. This interpretation is borne out by the practice and precedent of the past forty years. This practice and precedent must be firmly conserved and no alterations allowed. For the above reasons we believe that the following principles should prevail:

"1. No limit should be placed upon religious freedom beyond that imposed by the definite phraseology of the Constitution and other existing laws.

"Yet in this Religions Bill all religions must receive the appointment or authorization of the Minister of Education, church rules and regulations must be made under the supervision of government officials, the appointment of the higher church officials and ministers and the organization and disbandment of churches must receive official sanction. Failure to conform in these matters will make it impossible to function publicly

as a religion. Any attempt to function as a religion without so conforming will involve punishment regardless of the question as to whether or not there has been any actual disturbance of the public peace.

"This plainly limits and disastrously hampers the religious freedom vouchesafed by the Constitution.

"2. The organization, institutions and practices of religious bodies must be self-imposed and self-controlled. But in this law even religious bodies that do not have an administrative overseer are compelled to appoint such an official. This law makes the existence of a religious body impossible without such an executive functionary.

"Moreover, religious bodies that are pledged against a professional ministry are forced, by law, to institute such a ministerial order. It also defines and fixes the qualifications of the ministry. In these matters there is a forcing upon churches systems and conditions which are not desired or the need of which is not recognized by them.

"3. Coercive relations on the part of the Government with self-governing religious bodies should be of a negative nature and reduced to a minimum. But in this law there are provisions by which the Minister of Education, the Governor General or the Governors are given oversight of religions, make necessary disposition of religious matters, meddle with the inner organization of religious bodies and even interfere in matters of worship. This is destructive of self-government in the sphere of religion and will cause an unhappy entanglement of religion and politics.

"The above is our appraisal of the Religions Bill. We, therefore, must insist that the Bill be suitably revised.

"Under the first principle enunciated by us Articles 1, 2, 3, 15, 24, 28, 105 and 109 must be either eliminated or revised.

"Under the second principle the same is true of Articles 17, 19, 55, 91, 93, 106, 109.

"The third principle calls for the elimination or revision of Articles 9, 10, 11, 14, 31, 40."

In order to make this protest effective the Executive Committee of the Council has voted to,—

1. Secure, as far as possible, the co-operation of all the Christian groups in the Empire.

2. Present it directly to the Minister of Education.

3. Secure the co-operation of the more than twenty Christian members of Parliament.

4. Secure the co-operation of the press.

5. Visit the heads of the different political parties and make clear the Council's position.

6. Launch an educational campaign through the holding of many meetings in which the Council's attitude will be defined.

It is only fair, however, to add that though the above represents the opinion of the National Christian Council, Christian opinion in general is still divided in its attitude towards the Bill.

EVANGELISM

The present policy of the Council in the field of Evangelism is to encourage the Christian forces in cities or centres to launch and carry through union evangelistic efforts rather than to conduct campaigns under their own direct auspices. In such cases the local churches must duplicate the funds furnished by the Council.

Shizuoka recently put through an effective campaign. As preparatory work, 12,000 homes were visited and specially prepared tracts and advertising distributed. For three evenings, simultaneous meetings were held in six different churches. Mass meetings were conducted during an additional five evenings. 5,301 people attended these services and 219 enquirers were enrolled.

In the Nagoya campaign the preparatory work consisted in church meetings and the distribution of tracts and advertising material by groups of people in automobiles. This was followed by three days of mass meetings. The total attendance reached 9,229 and 545 people lined up as enquirers.

At Sapporo special meetings for deepening the spiritual life of the Christians were held for five days. This was followed by three days mass meetings. The rain greatly interfered with the effort here and it will be repeated in January and February.

The campaign in Yokohama has extended over a period of eight months. Two meetings were held in each church. This was followed at fixed intervals by twenty-seven mass meetings. The attendance totalled 24,300.

Oaska has just launched a campaign which will be centred around Toyohiko Kagawa as the principal evangelist. Three opening meetings have been held in the great Central Public Hall of that City, with a nightly attendance of over 3,000 people. This will be followed by meetings in the churches. The unique feature of this campaign is that it is being organized and pushed by the Christian laymen of Osaka.

Tokyo is planning a campaign to be centred around the Easter season. A "Committee of Forty" are setting up this evangelistic drive. Special meetings will be held for students, for young business men, for women, for people of influence and for the masses. Speakers are being chosen who are especially qualified to bring the gospel message to these different classes.

THE FIELD OF SOCIAL SERVICE

A strong social service commission has been set up consisting of social workers, scholars, business men and social specialists in government employ. Under the direction of this group extensive and intensive surveys will be carried out. In order to educate the church and create a social mind the results of these surveys will be published in book form. Using these as a text-book an effort will be made to organize study groups in churches and schools.

The Council will continue to co-operate in the campaigns to abolish licensed prostitution and to raise the legal non-drinking age from twenty-one to twenty-five. In the evangelistic campaign which is being planned for Tokyo, one day will be devoted to the discussion of these vital issues.

THE DELEGATES TO JERUSALEM

Following prolonged consideration, the following have been elected as Japan's delegates to the Jerusalem meeting:

1. Bishop K. Uzaki, of the United Methodist Church of Japan.
2. Mr. H. Nagao, a national figure and an outstanding layman.
3. Hon. D. Tagawa, ex-M. P. President of Meiji Gakuin.
4. Rev. H. Hatanaka, pastor of the great Osaka Kyokwai.
5. Rev. M. Tada, pastor of the influential and historic Kochi Church.
6. Mrs. O. Kubushiro, prominent worker in temperance and social reform movements.
7. Dr. C. J. L. Bates, President of Kwansei Gakuin.
8. William Axling.

In order that these delegates may thoroughly inform themselves on the whole range of questions which are to be considered at Jerusalem and that they may secure a far-circled reaction of the Christian community in Japan in regard to these problems, study groups will be formed in different parts of the Empire. The findings of these groups will furnish the basis for the material and convictions submitted from Japan to the gathering at Jerusalem.

THE STAFF

In order to cope with its ever-increasing program of work, the Council has engaged the part time service of Mr. K. Matsuno and Mr. M. Kobayashi. Mr. K. Takenaka has also been elected as a secretary. He will major in the field of social welfare and reform.

Federation of Christian Missions

TENTATIVE PROGRAMME OF ANNUAL CONFERENCE 1927

Theme: The "To-morrow" of Christian Missions in Japan.

Sunday—July 31st—Morning Service conducted by the Chairman.

Monday—Aug. 1st—

9:00—10:00 Devotional Service.

10:00—11:00 Reception of Fraternal Delegates.

11:00—12:00 Business, including 30 minutes for a report of the programme committee.

2:00— 4:00 Four group meetings—

Group 1. The To-morrow of Missions in enlisting and training of leaders (both lay and clerical) for service.

Group 2. The To-morrow of Missions in the presentation of the Christian message in relation to the non-Christian faiths.

Group 3. The To-morrow of Missions in the improvement of race relationships.

Group 4. The To-morrow of Missions in relation to Christian educational institutions.

7:30—9:00 Extra-Conference Meeting—Devotional Service followed by a Symposium on methods of work.

Tuesday—Aug. 2nd—

9:00—10:00 Devotional Service

10:00—12:00 Business

2:00— 4:00 Same as on Monday

7:30— 9:00 Social Hour

Wednesday Aug. 3rd—

9:00—10:00 Devotional Service

10:00—10:40 Paper on Devolution Problems of Indigenous Churches

10:40—12:00 Report of findings of group 1, followed by discussion of the same.

2:00— 2:40 Report of findings of group 2, followed by discussion of the same.

2:50— 3:40 Report of findings of group 3, followed by discussion of the same.

3:20— 4:00 Report of findings of group 4, followed by discussion of the same.

7:30 Consecration Service.

The programme committee suggests that groups be formed in both the Kwanto and Kwansai Districts for pre-conference study of the subjects to be considered in the group meetings at Karuizawa, these pre-conference groups to report their findings to the Karuizawa group.

Christian Literature Society of Japan

S. H. WAINRIGHT

NEW PUBLICATIONS:

1. *Japanese Religious Customs.* By Rev. W. H. Erskine, M.A. (in English). Handsomely bound with color print design on cover. Price ¥ 3.50.

   The demand for a second edition of this book is evidence of the appreciation of Mr. Erskine's interesting and original contribution to the study of Japanese religious customs.

2. *A Devotional Commentary on Genesis.* By Rev. C. A. Logan. Introduction by Mr. Toyohiko Kagawa. (In English.) Price ¥ 2.00. Neat board binding.

   Mr. Kagawa says that this commentary contains the teaching by which he was led to become a Christian. A welcome contribution in view of the small number of books available in Japanese on the Old Testament.

3. *The Larger Stewardship.* By Charles A. Cook. Translated by Y. Watanabe. Paper cover. Price 30 *sen.*

   This book contains 162 pp. and is printed on good paper, and is sold at a low price. It is a book that can be used extensively for the cultivation of stewardship and self-support among the churches.

4. *The Birds' Christmas Carol.* By Kate Douglas Wiggin. Price 50 *sen.*

   A translation of this well-known book and published for the Christmas demand will be appreciated by many.

5. *The Message of Christmas.* By Rev. C. B. Olds. (In English). Price 30 *sen.*

   The Society published a few years ago a small book by Rev. C. B. Olds for use at the Christmas season and the call for it was wide. This is a new production and is in English and is beautifully bound. It is suitable as a Christmas gift to students and English-reading pastors.

6. *Japanese Hymnal.* Nos. 1 and 2 combined. Price ¥1.60.
   This was published in response to a general demand for the combined hymn-book and it is believed that this edition will have a wide sale.
7. *The Shokoshi.* Christmas Number. Price 5 *sen.*
   The Shokoshi is published monthly and the Christmas edition has special features. The cover design is in three colours and is an attractive Japanese conception of the joy of Christmas among the children.

RETURN OF MISS BOSANQUET:

Miss A. C. Bosanquet, who for many years has been in charge of the Department of Literature for Women and Children, reached Japan in November after a year's furlough. All the time during Miss Bosanquet's absence was not spent in England; she traveled extensively in Egypt and the Holy Land.

During Miss Bosanquet's absence on furlough, Miss H. R. Hurd had charge of the work in the Department of Literature for Women and Children.

PUBLICATIONS IN ENGLISH:

The Christian Literature Society, along with the publication and sale of books in Japanese, issues from time to time works in English.

It may not be generally known that the Asiatic Society of Japan issues its Transactions now according to an arrangement with the Kyobunkan. These Transactions are valued by scholars in many countries. The Society publishes one or two volumes a year.

An enterprise of importance soon to be undertaken by us is the publication of a very substantial book on the Ainu Race by Dr. John Batchelor. This book will contain at least 700 pages of matter and many illustrations. It represents Dr. Batchelor's ripest authorship on the Ainu people, a subject to which he has given almost a lifetime of study and observation.

Sunday School Notes

H. E. COLEMAN

THE offices of the National Sunday School Association were a very busy place during the last few months of last year, for *eight thousand five hundred Honor Certificates* had to be prepared for the Sunday School pupils who had been faithful in attendance at Sunday School during the last year. This is much the largest number yet issued, and it was no small task to prepare them. These certificates are nicely printed sheets about twelve by twenty inches, and every one bears the name of the pupil who receives it. For this work seven theological students were employed to use their leisure time for about six weeks. In this large number the girls were in the majority as usual, numbering about five thousand out of the eight thousand five hundred.

Two hundred and thirty teachers were also honored for faithful service in the Sunday School by awarding them certificates. One man had been faithful for fifty years and one for forty. This means that except for sickness, they had been at their posts of duty practically every Sunday for this whole time. Two women were thus honoured for thirty years of faithful service. Seven men and nine women received certificates for twenty years, while twenty-eight men and twenty-six women received for ten years, and 85 men and 72 women received for five years each. This is certainly proof that we find just as faithful service in the Sunday School and Church in Japan as we find in most other countries. Is there any army of faithful volunteer workers that can compare with those who wend their way to Sunday School every Sunday morning?

The new Sunday School hymnal that was issued three years ago has been a great success. For this very reason additional members have been added to the committee to select new hymns to be added to the collection. These will not all be translations, but original tunes and words by Japanese will be used as well. Several members of the committee are able to write either the words or tunes or both. All work is submitted to the most careful criticism by the members of the committee, so we may well expect that the hymns that are added in the next edition of the hymnal will be up to the standard of the first.

Pencil day that was observed by Sunday School workers all over Japan was a decided success. Five hundred twenty-two thousand pencils were made for this sale, and practically have been sold. Some schools are returning small portions of what was sent them but it is expected that new markets will be found for all of these. Those who have not

had a share in this interesting piece of work are invited to help close out the last few hundreds. All this work was undertaken in order to add to the Sunday School building fund to help make up the loss incurred on account of the earthquake. It is expected that between ten and eleven thousand yen will be earned in this way.

Nineteen missions have responded to the invitation of the National Sunday School Association to appoint members on their Missionary Advisory Board. This is proving a very good plan because if gives direct and official connection between each mission and the National Association.

Temperance and Purity Notes

Mark R. Shaw

RENEW CAMPAIGN FOR THE TWENTY-FIVE YEAR TEMPERANCE LAW

THE Association for the Twenty-five Year Law, organized last year with twelve Buddhist and Christian organizations cooperating, is to be continued on a permanent basis until its object is accomplished. Other societies are being added and it is hoped that the Young Men's Associations throughout the country will join in the movement. On December 26th Dr. Masataro Sawayanagi of the House of Peers and five members of the Lower House met with seventeen members of the Twenty-five Year Law Association to complete plans for introducing the bill which will be similar to that of last year. It is interesting that Mr. Bokuichi Takehara, who at seventy-six years is the oldest member in the Diet, and Mr. Sasaki, thirty-four, the youngest member, are among the fourteen members who will sponsor the bill. It is hoped that Mr. Takehara, who was unable to do so last year on account of his health, will be able to make the presentation speech. At the recent conference he said, "I am getting old and useless, but I intend to make this cause my sole endeavour and will work for it at every opportunity this coming year." Recently he won the head of the Young Men's Association of his village to the temperance cause.

The National Temperance League has mapped out a plan to send its

four-page monthly newspaper, the "Kinshu Shimbun," to all the 16,263 branches of the Young Men's Association. Thirty yen will send it to 100 branches for twelve months and the League is seeking for 163 persons who at thirty yen each will provide the necessary funds. About one-third of the fund has been subscribed. As this educational work is greatly needed the plan deserves the active aid of the mission community.

The Waseda University Deans' Conference recently decided to prohibit the use of all alcoholic drinks at students' general meetings held in Okuma Kaikwan. The reasons given were (1) that former drinking at these meetings had frequently caused disorder and (2) that the expenditure was one that could well be eliminated while students were asking for contributions for the expense of the meetings.

It had been the custom during recent years for some breweries to provide beer for these occasions either free or at reduced prices. Also the breweries have had their tents or stands at the different university athletic meetings. Last year St. Paul's University Temperance Society fought this custom and were successful in having it abolished at their university.

Plans are under way to remove the First High School from its present site adjoining the Tokyo Imperial University to the location of the University Agricultural School in Shibuya, the latter being moved to the site of the former. In view of this move, the First High School students, through a chosen committee of alumni, have petitioned Shibuya to drive out the saké shops and cafés in the vicinity of the new location, requesting this action as an indication of their welcome to the High School. The matter is under negotiation.

MR. ITO HONOURED BY TEMPERANCE WORKERS

On the fiftieth anniversary of his signing the temperance pledge, about eighty church leaders, social workers and temperance leaders gathered at the National Y.M.C.A. in Tokyo on Sunday, November 28th, in honour of Mr. Kazutaka Ito who was called by the late Hon. Taro Ando "the father of prohibition in Japan." The gathering was arranged jointly by the National Temperance League, of which Mr. Ito was one of the founders and in which he has long been a leader, and the Tokyo Temperance Society of which he is now the president. Mrs. Ito was present also to share the joy of the occasion with her husband.

TEMPERANCE POSTERS

The Methodist Committee on Social Welfare has issued a new edition of their *Conservation-Temperance Posters* in Japanese, the set of five selling for fifty sen. They can be secured from the committee at 3

Aoyama Gakuin, Tokyo, and should be in every church and school, as well as in many other public places, to carry their vital message. New slides have also been prepared, including reproductions of these posters.

ANNUAL TEMPERANCE CONVENTIONS

Temperance workers in Japan are looking forward to welcoming Miss Anna A. Gordon, president of the World Woman's Christian Temperance Union, who will be here for the annual conventions in April. The W. C. T. U. convention will be held in Tokyo. The Temperance League convention will be held, April 13-15, in Nagoya.

MORE GIRLS IN PROSTITUTION THAN IN HIGH SCHOOLS

Statistics from the Police Affairs Bureau on the number of prostitutes in each prefecture and the whole Empire, give the following totals for all Japan :

Shogi, registered as licensed prostitutes, (1924)	52,515
Geisha, officially recognized as prostitutes, (1925)	79,368
Shakufu, barmaids, required to be prostitutes, (1925) ...	48,291
	160,154

The real significance of these figures is suggested by the fact that the latest statistics available, 1922, give the total number of girls in all the Koto Jo Gakko, next above the primary schools, as only 176,808. The missions can well afford to give the present movement against the prostitution system all the encouragement and aid possible.

Newspaper and Correspondence Evangelism Association

RULES

(A) Name and Purpose

1. This association shall be called the Newspaper and Correspondence Evangelism Association (Shimbun Tsushin Dendo Domei).
2. The purpose of the Association shall be to link together for mutual help those who are engaged or interested in Correspondence Evangelism by means of Newspapers, Magazines and Books, to promote conferences and to make other provisions for the well-being of the work.

(B) Members and Officers

3. Members of the Association shall consist of the following :—
   a. Two representatives from each associated body engaged in this work.
   b. Such individuals as approve of the objects of this association and desire to help it.
4. There shall be a Chairman, Secretary and Treasurer.
5. These officers shall be elected for a period of one year at the Annual Meeting, but their offices may be renewed.

(C) Work

6. There shall be an annual meeting of the Association in the autumn for receiving reports, the election of officers and for conference. The Chairman shall determine the place of meeting and shall notify all members one month beforehand.
7. The Chairman shall have the right of summoning special general meetings and such other meetings as he may see fit.
8. The Association shall publish thrice annually a Bulletin, which shall be distributed among all the members.
9. The Association shall distribute among associated bodies all literature produced by each.

(D) Membership Fees

10. Associated bodies shall pay an annual fee of ¥25.00, which shall include the fee of two representatives.

11. Other members (Rule 3) shall pay an annual fee of ¥2.00.
12. The Association shall be entitled to receive gifts from sympathisers for the promotion of its objects.

(E) Miscellaneous

13. The National Christian Council and the Federation of Christian Missions shall be entitled to nominate two representatives each to the Association. Such representatives shall have the same privileges as ordinary members, but they shall be excused the payment of membership fees.
14. The offices of the Association shall be at the Seikokai Shinseikan, 17 Takekawa Cho, Kyobashi Ku, Tokyo.
15. A two-thirds majority at the Annual Meeting is necessary for the alteration of any rule.

Appendix

The Association was formed at a meeting of those in sympathy with the movement held at Reinanzaka Church, Tokyo, on November 14th, 1926.

The Association is to function from January 1st, 1927.

Until the Annual Meeting in 1927, the following have been elected to act as officers:—

Chairman: Hampei Nagao
Secretary: Shoichi Murao
Treasurer: W. H. Murray Walton

Promoters:—

Hampei Nagao
Kirisutokyoho Sha
Sendai Shinseikan
Omi Mission
Koonkai
Nagano Shinseikan
Kyoto Shinseikan
Seikokai Shinseikan

Rest Home for Hospital Nurses

A Rest Home for Hospital Nurses has been opened at Minamihara, Chiba Ken, about four hours by train from Tokyo. It is situated in beautiful surroundings facing the Pacific Ocean, in a place renowned for the health-giving properties of the air. There are many pleasant walks in the neighbouring pinewoods.

The Home is intended for those who require rest and recuperation. The charge is ¥1.00 per day inclusive. Full details may be had from Mrs. Colborne, Minamihara, Boshu.

Apartments for Missionaries on Furlough

Twenty apartments for Missionaries on furlough have been secured by Union Theological Seminary, New York, close by the Seminary, Columbia University, Teachers College, Barnard College, and Horace Mann School. Most of them consist of four completely furnished rooms each, but in case of special need larger ones may be available. The charges are materially less than one-third the current commercial rates. They are open to qualified applicants who take the Majority of their work in the Seminary itself. Applicants must be graduates of colleges of recognized standing. Detailed information can be secured from Professor Gaylord S. White, Chairman, 3041 Broadway, N. Y. Assignments for 1927-28 will be made as soon as possible after January 1st, 1927, the order of application being taken into account.

Book Reviews

A STUDY OF WORLD EVANGELISATION, by David Jenks. Student Christian Movement, 1926. Four shillings net.

It would seem an almost impossible task to make, within the narrow compass of 168 pages of large print, a survey that would be in any way satisfactory of the great spiritual movements of the whole Christian era, with their historical setting and background. But this little book fully justifies the attempt. The author expressly says that it is not intended to be "a history of evangelisation, still less to be a history of modern missions." It is well to remember this, for otherwise we might resent the very brief notices of certain events and the omission of various circumstances which seem to us important from the standpoint of narrative history or missionary instruction. For details we must look to other sources and these are well and fully indicated in the notes and bibliography at the end. What the writer does try to do is to give us "a study of evangelisation in relation to general history, a study of the way in which God speaks through history." And this he has done in a masterly way.

As an indication of the subjects treated, the earlier chapters are headed, The First Three Centuries, The Decay of the Roman Empire, Christian Monasticism, Evangelisation mainly outside the Roman Empire, (fourth to seventh century), The Conversion of the British Isles, The Rise of Mohammedanism, The Conversion of Central Europe, The Crusades, Evangelisation from the Ninth Century, The New World, etc., while in the later ones various fields of evangelisation in the nineteenth century are selected, to show something of the work of the Living God and the response to His Voice in modern days.

The book was written as a class text-book, and would be excellent as a handbook for teacher or scholar, or as a basis for a course of lectures, while to the ordinary reader with a moderate knowledge of history it is a thrilling vision, and one to set him thinking afresh on many things. The style, necessarily terse, is graphic and vivid. We may differ from the writer in some points, but we shall certainly be stimulated and refreshed by taking wide views of the progress of the Kingdom of God, under such competent leadership.—A. C. BOSANQUET.

CHINA CHRISTIAN YEAR BOOK 1926, 550 pp. Christian Literature Society, Shanghai.

The fourteenth issue of this Annual, published by the Christian Literature Society at Shanghai, and prepared under the editorship of the Rev. Frank Rawlinson, D.D., has recently made its appearance.

The first thing of significance to be noted about the book is the change of name from "China *Mission* Year Book," as it has been hitherto, to that of "China *Christian* Year Book." As repeatedly pointed out in the book itself, this change of name is indicative of the change of main emphasis placed upon the *Christian* phase of the Movement rather than upon the *Mission* phase of the same. The editor in his excellent "Interpretative Introduction" at the beginning of the book characterizes this change by such phrases as, "from Mission-centric to Christian-centric," "from Mission-centric to China-centric," and, "from Western-centric to Chinese-centric." In many parts of the book this change of emphasis upon Christian work in China is evident. Of the thirty-eight contributors of articles composing the contents of the book, sixteen, or nearly one-half, are Chinese, which is a much larger proportion of Chinese writers than had heretofore been the case. Several of the most interesting articles in the book deal mainly with this same change of emphasis upon the Chinese side of the work.

Some of the most important subjects treated are: "The Protestant Christian Movement and Political events;" "Missionaries and Special Privileges;" "The Present Attitude towards Christianity;" "Changes in the Chinese Church;" "The Changing Function of the Missionary;" "Experiments in Religious Education;" "New Trends in Literature;" "Philosophical and Religious Thought in China." All these subjects, as well as several others treated, indicate what the editor terms the "devolution" going on at present in the missionary and general religious work in China, "passing over from missionary to Chinese dominance" in practically every phase of it. This feature constitutes the present volume of the China Christian Year Book one of special and unusually great interest especially to readers outside of China who are not so well acquainted with the real ins and outs of the situation.

The four Appendices in the back of the book all bear on the same phase of transition as do many of the contributed articles. Their subjects are: "Constitution of the Kwantung Divisional Council of the Church of Christ in China;" "Resolutions of National Students Union in Re Christianity;" "Actions of Mission Organizations in Re Extrality and Toleration Clauses," and "Notes on Missionary Property Titles in China."

The volume contains "Obituaries" but neither Missionary Directories nor Mission or Christian Statistics. Presumably these are printed separately in China.

A quite complete Index ought to prove very helpful in using the volume as a book of reference to the subjects treated.

One more point of interest may be added, namely, that there are no advertisements of any kind in the book, a fact which frees the publication entirely from the thought of being a commercial venture.—A. OLTMANS.

CHRIST AND LABOUR, by C. F. Andrews. Published by S. C. M. 2/6.

The first contact of the Christian Church with labour problems was with the slave system of the Roman Empire. A quotation will illustrate how the Church dealt with the problem. "If alongside any false or corrupt belief, or any vicious or corrupt system, we place *one incompatible idea,* — then without any noise of controversy, or clash of battle, those beliefs and customs will wane and die. It was thus that Christianity, without one single word of direct attack, killed the ever-deepening curse of slavery." Master and servant sat together at the common table of their Lord. At the end of the worship master embraced slave and slave embraced master, giving and receiving the kiss of peace. In such an atmosphere, the Christian master for very shame, felt it impossible to refuse to the Christian slave his freedom. The '*one incompatible idea*' fulfilled its work.

In the same spirit the early Church dealt with the problem of poverty. The Apocalypse describes in lurid colours enough the horror of the early Christians at the exploitation of the poor by the rich. "Babylon the mother of harlots and abominations of the earth." If one were not so familiar with the text of Scripture, one might think one was reading a Bolshevistic polemic on the capitalist system of the present day. "The merchandise of gold and silver and beasts and horses and chariots and slaves and *souls of men.*" When one reads two later chapters on Economic Imperialism and British Imperialism, on the exploitation by Europe of the weaker nations and races, one understands that even in this 20th century of Christendom the "souls of men" are still merchandise. The Epistle of Barnabas gives the Christian teaching and practice of those early days, — "Thou shalt make thy neighbour partaker in all things. Thou shalt not say that anything is thine own. For if ye are sharers in that which is imperishable, how much more should ye share the wealth which perisheth?" There are distinct traces of sharing of possessions as late as the third century.

After the Church had become a world power and adopted its methods, the monasteries and guilds of the middle ages still kept up the spirit of Christian brotherhood and the dignity of labour.

The problems of the "sin of usury and the just price" are discussed. Among the Jews the refusal to take interest was legally limited to fellow Jews, but the early Christian Church seems to have overleapt the boundaries of race and creed. This attitude of the Church "prevented over large areas of the earth's surface, that very evil arising which has been from time immemorial the curse of India—the evil of perpetual indebtedness."

The Chapter on the Reformation discusses the rise of the new spirit

of individualism which ran riot during the rise and development of the Industrial Revolution and made possible the almost inconceivable exploitation of the industrial workers by those who gained power over them.

The author of "Christ and Labour," Mr. C. F. Andrews, is as everyone knows, an English missionary in India and a redoubtable champion of the weak and oppressed in that country. The book is a tremendous challenge to Christian people to think out anew the implications of Christianity in this present-day world of industrial unrest.—A. C. MACDONALD.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss R. Anderson, 3131 Aoki Machi, Kanagawa, Yokohama, by the 20th day of March, June, September, December, respectively. Contributors will greatly oblige by drafting items in the form now in use.

BIRTHS

AUMAN. On Nov. 29, to Rev. and Mrs. Clyde J. Auman, M.P., Nagoya, a son, Harvey Clyde.

LAKE. On Oct. 18, to Rev. and Mrs. Leo C. Lake, P.N., Sapporo, a son, Lawrence Pierson.

STIER. On Oct. 31, to Mr. and Mrs. W. R. Stier, formerly of the Y.M.C.A. staff in Japan, a son, Eugene Theodore.

DEATHS

MAGUET. On Nov. 3, Miss Evelyn Maguet, P.N., at Dr. McSparren's hospital, Kobe.

ARRIVALS

BOSANQUET. Miss A. C. Bosanquet, C.M.S., from furlough. Miss Bosanquet has resumed her work with the Christian Literature Society.

BURNETT. In September, Miss Eleanor Burnett, A.B.C.F.M., from furlough to Kobe College Faculty.

CLARK. In September, Miss Rosamond Clark, A.B.C.F.M., from a summer spent at her home in New York. Miss Clark is located in Matsuyama.

COUCH. On Nov. 26, Miss Sara M. Couch, R.C.A., from furlough. Miss Couch has returned to evangelistic work in Nagasaki.

CROSBY. In September, Miss Amy Crosby, W.A.B.F.M.S., from furlough to her former work in Misaki Tabernacle, Tokyo.

DOWNS. In September, Rev. and Mrs. Darley Downs and little son, A.B.M., from furlough to Doshisha University. Mr. Downs is now Secretary of the American Board Mission as well.

FOOTE. In September, Rev. A. Foote, D.D. and family, A.B.F.M.S., from furlough. Address: 201 Imasato Cho, Higashi Yodogawa Ku, Osaka.

FOSDICK. On Sept. 7, Miss Edith Fosdick, A.B.M., appointed for one year to Kobe College.

HAWKINS. On Oct. 26, Miss F. B. Hawkins, M.S.C.C., from furlough.

18,015

Miss Hawkins has resumed her work in the Kindergarten Training School in Nagoya.

HOLTOM. In September, Professor D. C. Holtom, D.D. and family, A.B.F.M.S., from furlough to Tokyo Gakuin. Address: 65 Miyashita Cho, Koishikawa, Tokyo.

HUTCHINSON. On Jan. 3, 1927, Rev. and Mrs. A. C. Hutchinson, C.M.S., from furlough. Rev. and Mrs. Hutchinson will be located at Omuta, Kyushu.

JENKINS. In September, Miss Louise F. Jenkins, W.A.B.F.M.S., from furlough to Hinomoto Jo Gakko, Himeji.

JESSE. On Sept. 6th, Miss Mary Jesse, W.A.B.F.M.S., from furlough to Shokei Jo Gakko, Sendai.

JORGENSON. On Oct. 15, Mr. and Mrs. Arthur Jorgenson and four children, Y.M.C.A., from furlough. Address as formerly: 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.

KANE. In September, Miss Marian E. Kane, A.B.M., for Kyoai Girls' School, Maebashi, Gunma Ken.

MANN. Rev. J. C. Mann, C.M.S., from furlough to Nishinomiya. Mr. Mann is the Local Secretary for the Central Japan Mission of the Society.

McCALL. On Sept. 17, Rev. and Mrs. C. F. McCall, U.C.M.S., from furlough to their former work in Akita.

MELINE. In August, Miss Agnes Meline, W.A.B.F.M.S., from furlough to Sendai.

MOSS. In September, Misses Vera and Blanche Moss, A.B.M., the former for a two-year term in Kobe College, the latter for one year in Baikwa Girls' School near Osaka.

MULLOY. On Sept. 9, Mr. Milton Mulloy, A.B.M., Amherst representative at Doshisha University for two years.

NIEMI. On Oct. 1, Miss Tyne Niemi, Finnish Lutheran Mission. Miss Niemi is engaged in kindergarten work in Tokyo.

NORTON. On Dec. 7, Miss E. L. B. Norton, C.M.S., from furlough to Sapporo.

NOSS. Rev. C. Noss, D.D., and family, R.C.U.S., from furlough. Dr. Noss has returned to evangelistic work in Wakamatsu. Address: 28 Torii Machi, Wakamatsu.

PEDLEY. In September, Miss Catherine B. Pedley, A.B.M., to teach English and Music in Doshisha Girls' School for two years.

PHELPS. On Oct. 15, Mr. G. S. Phelps, Y.M.C.A., from furlough. Address: 22 Gochome, Fujimi Cho, 6 Chome, Kojimachi, Tokyo.

PICKENS. On Dec. 17, Miss Lillian Pickens, F.M.M., from furlough to Osaka.

PIETERS. In December, Miss Jennie A. Pieters, F.C.A., from furlough

to resume work in Music Department, Baiko Jo Gakuin, Shimonoseki.

PIFER. In September, Miss Katherine Pifer, R.C.U.S., from furlough. to Tokyo. Address: 207 Kita Arai, Nagasaki Mura, Tokyo Fu.

POST. In September, Miss Vida Post, W.A.B.F M.S., from furlough to Hinomoto Jo Gakko, Himeji.

PUTNAM. On Sept. 9. Mr. W. Putnam, A.B.M., for a two-year term as tutor Doshisha University.

RICHEY. On Nov. 18, Miss Helen Richey, U.S.M.S., from furlough. to Joshi Sei Gakuin, Tokyo.

ROWE. Mr. and Mrs. J. H. Rowe, S.B.C., from furlough. Address: 41 Kago Machi, Koishikawa, Tokyo.

SAMPSON. In October, Miss Margueretta Sampson, M.P., for kindergarten work. Miss Sampson is in the Tokyo Language School at present.

SCHANNEP. In August, Miss Maxine Schannep, A.B.M., for a three-year term in the Music Department of Doshisha Girls' School, Kyoto.

SCHWARTZ. Mrs. Laura B. Schwartz, R.C.U.S. Mrs. Schwartz's position is that of a short term worker in the business office of the Mission.

SKILES. Due to arrive Jan. 17, Miss Helen Skiles, P.E., from furlough.

WARD. In October, Miss Ruth C. Ward, W.A.B.F.M.S., from furlough to Soshin Jo Gakko, Yokohama, for Music and English.

WEED. In September, Miss Helen Weed, R.C.U.S., from furlough to resume work in the Music Department of Miyagi College, Sendai.

WILKINSON. On Oct. 11, Miss Jessie M. Wilkinson, W.A.B.F.M.S., from furlough to Zenrin kindergarten, Kobe.

WILLIAMS. Due to arrive Jan. 17, 1927: Miss Hallie R. Williams, P.E., from furlough.

WILLIAMSON. Mr. and Mrs. N. F. Williamson, S.B.C., from furlough. Address: 135 Kyo Machi, Kumamoto.

WILSON. Miss Heloise Wilson, R.C.U.S., as short term teacher of Piano in Miyagi College, Sendai.

DEPARTURES

FOOTE. Jan. 15, Miss Edith L. Foote, P.E., on furlough. During Miss Foote's absence Rev. J. J. Chapman will act as treasurer of the district.

GILLILAN. Nov. 14, Miss B. F. Gillilan, P.N., Shimonoseki, on health leave.

HEMPSTEAD. On Dec. 11, Miss Ethel Hempstead, M.P., via ports, on furlough.

HOLLAND. On Dec. 13, after 38 years of work among factory hands. Miss E. Holland, unofficially connected with the C.M.S.

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SPECIAL COMBINATION OFFER

The following books were among the best sellers of the past month.

Jones. Christ of the Indian Road...	¥ 2.30
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Japan Christian Quarterly	4.00
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THE
JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. II. APRIL 1927 No. 2

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

THE greater part of this issue of The Japan Christian Quarterly is given up to a consideration of the important, though to some people mundane, subject of Finance. The old tradition that money is "filthy lucre" dies as hard in Christian circles as in "samurai" ones; and yet if it is put to proper uses it is an essential factor in the work of the Kingdom.

In Japan at the present time the relation between Church and Mission is in a state of transition. In no respect is this more true than in finance. The old system of paternal government, based on the idea of "he that pays the piper calls the tune," has well nigh disappeared; instead the tendency is to go rather to the other extreme and either to encourage a speedy and complete independence of all foreign aid, or else to contribute unconditionally to the Japanese Church large sums of money for them to use at their own discretion. A sort of *via media* between the old and the new also exists, in which Mission grants-in-aid to the indigenous Church are administered by a joint committee of Japanese and foreigners, nominated by the two parties concerned.

There is a danger in all these reactions from the old system at the present stage of the growth of the Church. In the first-named policy, an immature attainment of so-called financial independence may result either in the growing Church limiting its efforts severely to its financial strength and thereby tending to check that missionary spirit, which is always looking for fresh fields to enter; or else in so

great a stress being laid on the duty of giving as to become a positive hindrance to the enquirer and young Christian. This is well illustrated by a letter we recently received from one such to whom we had suggested the possibility of introduction to a church. He wrote, "I had thoughts of joining the church, but after seeing the way in which expressions changed and the manner of welcome varied according to whether the newcomer could do much or little, I decided that it was better for me to study alone." The second method avoids this danger, especially if the grant be made on an annually decreasing scale, but there ever lies within it the peril which comes from spending other people's money. The third method preserves a system of race distinctions, which in itself should be unknown in the Church of Christ.

We venture to think that the best system is one in which the principle of a Block Grant on a decreasing scale is preserved, but its administration is entrusted to the Financial Committee appointed by the annual Conference or Synod of the Church, at which, in view of their ecclesiastical status, there is no fundamental distinction drawn between Japanese and foreign worker. It enables the Church to receive a judicious measure of help from abroad without foreign supervision, it places the responsibility of the use of its funds, whatever their source, on the body most concerned and it further allows for the appointment of the strongest committee possible without regard to race distinctions. It is a system already at work in the Dioceses of Tokyo and Osaka, and its results are wholly satisfactory.

But though no one would discount the value of methods, yet there is one thing of still greater importance in the consideration of this question; it is the spirit in which the gifts are made. As Ruskin has well expressed it, "It is not the church we want but the sacrifice; not the emotion of admiration, but the act of adoration; not the gift but the giving." For this reason we would draw special attention to the article by Mr. Tanaka in this issue. His position in one of the largest banks in Japan, and the eminent financial work that he has done for the church to which he belongs, more than prove his ability to speak on methods; yet he has deliberately chosen as his subject the spiritual aspect of giving, and in doing so has shown a true grasp of the problem. A church which has an adequate realization of what it owes to God is not slow to discharge its debt to its fellow-man.

* * *

In recent issues of The Japan Christian Quarterly we have con-

sidered from different angles the very pertinent question of the place of the foreign missionary in Japan. In the discussion of the subject we have sought on the one hand the opinions of those who are recognized leaders in both Church and Mission; and on the other hand we have studied the matter from the standpoint of the task itself, and the special part that the missionary can play in it. As a result of our examination it may be safely said that there is an undoubted sphere for the foreign missionary in Japan. But this judgment raises two further and important questions with regard to the missionary himself: How many missionaries are needed? And of what kind?

There is a story told of Dr. Mott, for the accuracy of which we do not vouch, though we admit that it is characteristic. He is reported to have said that after his first journey round the world he laid great stress on the necessity for a great increase of foreign missionaries; that after his second tour he urged rather the raising of an army of native workers; but that after a third journey he realized that he had taken a superficial view and was now "constrained to shift the emphasis from numbers to quality." Nobody will dispute the accuracy of this analysis. But there are those who in applying it to Japan limit it in a way which seems unjustifiable. In their desire to emphasize the need for *better* missionaries they ignore or deny the need for *more*. Such an opinion is to be found chiefly among those whose lot it is to work in the capital of Japan or in its larger cities, and who are in touch with Japanese leaders, Christian and otherwise, and who perhaps realize more clearly than others the innate capacity of the Japanese for managing their own affairs. They recognize quite rightly that such leaders possess greater gifts than many of those who come to Japan as missionaries, and they argue that if the present-day missionaries are to make a contribution that is worth while, they must at all events be of not inferior calibre to their Japanese brethren. In short they stress the qualitative at the expense of the quantitative.

But in order to get another view of the situation it is wise to leave the capital and to go out into the towns and villages of the country, where in far too many cases the church is fighting for its very existence, where the Japanese worker looks almost unduly to his foreign colleague for that encouragement to "stick at it," which seems to be one of the special contributions that the West can make, and where the average missionary, so called, both in the width of his outlook and the depth of his spiritual experience is through no virtue

of his own far ahead of his Japanese brother. As for the regions beyond, where the indigenous church even in its most elementary stage has not made even a beginning, unless at the present stage the missionary is prepared to blaze the trail, many decades must pass ere what is still the fairest part of Japan "shall be full of the knowledge of the Lord, as the waters cover the sea." Or again, without even leaving the cities, a visit to some of the bigger mission schools will show missionaries whose knowledge of Western political science or Chaucer's "Canterbury Tales" may be inferior to that of their Japanese colleagues, and yet who through their capacity for making friends with their pupils are making a real and peculiar gift to the Kingdom.

To sum up, while specialists of the highest qualifications of mind and spirit and personality are required in limited numbers for what may be described as central posts in theological colleges and the like, posts which touch the Christian thought-life of the nation, yet in the ordinary work of the church or school, and in the pioneer work which is ever one of the glories of the missionary calling, Japan today is asking for and can receive a large number of those "average" missionaries whose presence in Japan has been challenged. But be they specialists or ordinary folk, unless they have a personal experience of the living Christ, and a clear and definite message of Him as Son of God and Saviour of men, unless those with whom they come in contact are going to

"catch from their joyaunce the surprise of joy,"

then it were far better that they left their programmes of ethical progress and social reform to the Japanese to carry through for themselves. From this standpoint alone the qualitative condition is absolutely final.

* * *

The Bill of Religions, which has caused a considerable flutter in the Japanese religious world during the past few months, has been shelved by the Parliamentary Committee entrusted with its examination. Since then the Government has fallen, and it is a most point whether it will ever be brought forward again, certainly in its present form. There is need therefore for only brief coments in these notes.

The Bill has provided an interesting example of that Japanese trait which is not content until it has systematized and codified everything. The attempt to apply this to religion has resulted in many strange results. For example, in view of the present religious unrest

prevalent in Japan, and the religious anarchy existent in certain other nations, it is not difficult to understand the Government's desire to have a say as to whether some new religion or sect may be started here. But when this is carried a step further, and in order to make the law effective such bodies are required to get official endorsement of their choice of a head, it is easy to see how this approaches to an interference with the religious liberty guaranteed by the constitution. Or again, in the endeavour to discourage the ignorant religious 'quack,' who battens on human superstition, the Bill required certain standard of secular education on the part of all religious teachers, an excellent idea so far as some 'religions' are concerned, but rather hard on the humble 'lay-preacher' or Salvation Army worker!

As a matter of fact, there is little doubt but that many of these regulations would have affected other religions far more than Christianity, the more so in view of the growing recognition that our Faith has won in Japan; and for this reason though they might have existed in paper, it is not impossible that they would have been but little known in practice. On the other hand the formal recognition of Christianity by name as one of the religions of Japan would undoubtedly have been of value in those country districts where anti-Christian traditions die hard.

On the whole it is probably no loss that the Bill has not been passed in its present form. It will be the better for further study and perhaps less logicality, and introduced in a modified form it may prove a positive advantage in a land which is marked by a love for order and a reverence for official utterance.

* * *

The Memorial Service held in Westminster Abbey on February 8th, was a remarkable one in several features. In the first place it was the first service held in the Abbey in memory of a non-Christian monarch. This fact, as a study of the form of service used shows, in no way militated against its Christian and missionary character. In the second place for the first time in history prayers were offered in that historic building in the Japanese tongue. Lastly the service was not only representative of the whole national life from the Royal Family and the Government downwards, but also the various British Missionary Societies, working in Japan, were given official recognition. It was a striking testimony not only of the friendship of one Empire for another, but also of the sincere and Christian hope of the one for the progress of the Faith in the other.

The Present Position in Finance, in the Light of the Past

(i) In the Churches

WHEN I visited China a few years ago, one of the leading Chinese Christians asked me this question: "What is the main reason why Japan has established so many self-supporting churches in the comparatively short time since Protestant missions have been at work? China indeed has a history of more than a century of such work but there are no such encouraging results as you have," he said. I do not know whether he is right as to facts but I do know that Japanese Christians are very anxious to make their churches self-supporting as soon as possible. Even in society the same spirit rules. Well-to-do people in Japan often want the man who is to be their son-in-law by marrying their daughter, to come under their influence by accepting financial aid in order to make his success more certain. It is a short and easy path to success to marry a wealthy woman but this is not approved by our fathers. We have the saying that "a man who has even three measures of unpolished rice to bless himself with should not become a dependent by marrying into another family." This shows how universal is the spirit of self-support with us.

		Baptized members on roll			Self-supporting Ch	
		1922	1924	1926	1922	1924
(1)	Japan Presbyterian	34.044	41.894	42.275	93	104
(2)	Japan Congregational	24.041	25.173	26.777	80	81
(3)	Japan Methodist	25.283	28.978	29.420	33	47
(4)	Japan Episcopalian	27.423	28.681	31.315	31	33
(5)	Japan Baptist	6.190	6.200	6.131	7	7
(6)	United Christian	2.169	2.338	2.358	4	4
(7)	Methodist Protestant	1.951	2.134	2.568	2	2
(8)	Evangelical	1.456	1.500	1.887	1	1
(9)	United Brethren	1.831	1.609	1.604	1	1
(10)	Japan Christian	1.557	1.517	1.853	..	..
(11)	Friends Society	760	750	709	3	3
(12)	Holiness	1.810	1.810	3.938	14	15
(13)	Japan Lutheran	1.340	1.340	1.938	..	..
(14)	Japan Free Methodist	1.294	1.294	952	2	2
	Total	131.149	145.218	153.728	271	300

It seems to me that Japanese Christians, too, have their full share of this spirit. Some of them are so possessed by it that they go quite too far to establish self-supporting churches, regardless of the available resources. They would run the hazard of starving rather than be supplied with plenty by others. This kind of self-support may be admirable in itself but we must consider that the existence of the church is not for the sake of the church itself but to bring in the reign of the Kingdom of God on earth. For this purpose we find missions as well as indigenous self-supporting churches working harmoniously hand in hand.

Turning now to the statistics of the Protestant Churches we find the figures for the last few years tell of progress in every line. Self-supporting churches, mission churches, communicants and funds raised in the fourteen principal denominations are shown in the tables below.*

There were 271 self-supporting churches in the year 1922 and 300 in 1924, while these increased to 362 in 1926. This shows that Christianity in Japan is rapidly becoming an indigenous religion, though the progress is rather slow so far as financial relations are concerned. Mission churches helped by either foreign mission boards or native home mission agencies have also increased from 1,191 in 1922 to 1,226 in 1926.

During this period the funds raised by these self-supporting churches are as follows:

In 1922 ¥1,386,107, 1924 ¥1,311,646, 1926 ¥1,710,224.

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n-self-supporting Ch.			Funds Raised in Japan			Annual gift per Ch. member		
22	1924	1926	1922	1924	1926	1922	1924	1926
72	260	251	¥410.594	¥524.405	¥528.003	¥12.00	¥12.50	¥12.50
76	79	84	412.188	445.268	385.292	13.00	17.50	14.50
15	300	284	310.490	....	335.160	12.50	....	11.50
59	249	261	190.556	204.414	206.070	7.00	7.00	7.00
98	99	56	55.643	57.843	54.185	9.00	9.00	9.00
37	37	36	12.492	13.000	37.472	6.00	6.00	16.00
30	30	38	12.869	13.670	18.036	6.50	6.50	7.00
30	30	35	11.143	20.162	....	8.00	13.00	....
19	19	17	10.872	16.700	18.587	6.00	10.00	12.50
20	18	19	4.894	7.154	....	3.00	5.00	....
6	6	9	1.114	3.215	11.256	1.50	4.00	16.00
54	53	92	33.153	....	88.037	18.00	....	22.00
32	32	29	5.815	5,815	2.595	4.00	4.00	1.50
13	13	15	14.284	....	25.531	11.50	....	26.50
91	1.225	1.226	¥1.386.107	¥1.311.646	¥1.710.224			

As the denominational statistics show the communicants during this time increased from 131,149 in the year 1922 to 153,728 in 1926 while the number of baptisms were 8,711 in 1922, 10,337 in 1924 and 10,925 in 1926. One of the most important points, which requires careful consideration, if we are to carry out our self-supporting policy is this: Does such a policy strengthen or weaken the church? It is sometimes suggested that the churches, if they strive too eagerly for the name of being self- supporting, may lose spiritual strength and the power to act as a medium for evangelizing the whole country. We find on the contrary, however, that the churches in general are making steady progress and gaining the steadfast confidence of the people at large. That the influence of Christianity is spread far and wide was shown during the discussion on the Religions Bill in the House of Peers in the last few months. This may be counted as one of the results of the self-supporting policy.

K. MIYAZAKI.

* Caution must be exercised in comparing these figures as different methods of calculation are in force in the several denominations.—Ed.

(ii) In Other Organizations

THE amount of self-support represented by the various organizations differs very largely, especially in view of the great variety of services represented. It may appear strange to some that the publication and circulation of the Bible should not have made a stronger appeal to Japanese contributors than it has. One of the great Bible Societies with yearly expenses of nearly ¥100,000 reports that income received from contributions from Japanese churches and individuals last year was but 3/10 of 1% of the budget, leaving practically the entire deficit of about ¥35,000 to be provided by foreign Christians. The revised translation of the New Testament recently published was also a very expensive piece of work, the cost of which was borne entirely by Bible Societies without financial contribution from either churches or individuals in Japan. A large part, however, of the income from sales, which are at prices apparently about 2/3 of actual cost, would doubtless come from Japanese sources and the secretary of one of the Bible Societies reports a more prayerful interest in Bible circulation on the part of the Japanese churches during the last few years.

Another Bible Society, also with a very large budget, reports that the sales income is in round numbers about 2/3 of the cost of production. Here also the gifts from individuals and churches in Japan amount to less than 2/10 of 1% of the cost.

The publication and circulation of the Scriptures has been done at a cost which has made constant deficits apparently inevitable. These deficits have been made up year by year from abroad and the management and control has remained in foreign hands. It is reported that certain Christian bodies in Japan have looked into the proposition of Bible publication and circulation, but apparently the probability of such large deficits has made it impracticable for Japanese organizations already struggling with severe financial problems to undertake this great work.

The Japanese National Sunday School Association has carried on an independent existence for the past six or seven years with only a partial subsidy. At various times during these past few years some salaries of Japanese secretaries have been included in the budget from abroad. At the present time, however, with the exception of one half-time man, this method has been abandoned. In addition to the salary of the foreign secretary and this one half-time man, the foreign contribution to the yearly budget coming through the Missions or other foreign gifts amounts to not more than 20% of the total budget. It is hoped in the future that the income from the National Sunday School building, which the association is now attempting to build as a sort of endowment, will make provision for considerable expansion of work upon a self-supporting basis.

As the policy of the Young Men's Christian Associations and the Young Women's Christian Associations have much in common, it will perhaps be well to think of them at the same time. The work of these two Associations has been largely carried on in the great centres of population which in Japan also coincide with the scene of the greatest missionary activities and the largest groups of Japanese Christians. The organization of these Associations has from the beginning taken for granted that there was in each of these communities already a small group of Japanese Christians capable of taking the entire legal responsibility for the carrying on of the Associations' programme.

The Y.M.C.A. has on its foreign staff in Japan at the present time eleven foreign secretaries. At one time or another during the

past twenty-five years one or more of these secretaries have been stationed in each of the nine leading cities, in all of which the local associations now have substantial property interests locally held by Japanese Boards of Trustees. The Association has followed the custom for a number of years of decreasing any subsidies made to the general work in Japan and at the present time such subsidies amount to less than 1 per cent. of the total Association budgets. The Association, however, has carried out the policy of cooperating financially in various special activities from time to time.

The most outstanding of such cooperative ventures has been in the provision of buildings for the local associations. In every case, a certain proportion of the money for land and buildings has come from the local Japanese community. In some cases the proportion has been about half and half. In the earlier days the American proportion was greater. One of the most outstanding situations is the one at Nagoya where 95% of the entire sum was raised locally for both land and building. The largest attempt of this kind is now going on in Tokyo where the Japanese local association is in the process of raising a sum of ¥600,000 for their local building while the American friends are providing a slightly larger sum. If the value of the land be added to the Japanese total the sums would be about equal.

The North American Association friends have also for several years provided a small sum for the training of Y.M.C.A. secretaries, using about half the sum in Japan and half in the United States. This has enabled the Japanese National Committee to send one mature experienced secretary each year to study in America. The entire sum expended both in Japan and abroad, however, amounts to less than 2 per cent. of the sum total of the Japanese Associations' budgets.

The National Council of the Y.W.C.A. in the United States has carried on a policy similar in many ways, contributing the services of foreign secretaries, paying their salaries and expenses and organizing self-supporting local Associations. There are at the present time, 19 such foreign secretaries in Japan and 4 on furlough. The American Council, however, has consistently followed the policy of not carrying on its pay roll Japanese secretaries, even in a clerical capacity. Certain phases of the work of the Japanese Association have been assisted from abroad. This amount, however, amounts to but 2 per cent. of the yearly budgets of the Japanese Associations. It is announced as a definite purpose of the Association to decrease rather than increase

this subsidy. At the present time, in view of the destruction caused by the Tokyo earthquake, the American Committee is giving special financial assistance in the reconstruction of the Tokyo Y.W.C.A. There is no other programme of cooperation in building construction, however.

Perhaps one or two illustrations of the work in local cities by the Y.W.C.A. and Y.M.C.A. will be enlightening. A certain Y.W.C.A. has had an existence of just about ten years. They have a little less than 500 members, 40 per cent. of whom are church members. The executive staff is composed of two foreign secretaries, three Japanese secretaries, and three Japanese assistants. Their regular members pay a fee of ¥2 per year, while sustaining members pay a fee of ¥10. The girls who are taking advantage of the various educational classes pay a further fee of ¥2.50 per month, while the girls in the dormitory pay about ¥30 per month, including two meals a day.

The Association building was provided at a cost of about ¥150,000, all of which with the exception of ¥16,000 came from Japanese sources. During the three years when the building campaign was being carried on and the building erected the local budget was increased 50 per cent. each year, while at the end of that time, with the beginning of the fourth year, the budget was again jumped 100 per cent. Such progress in a non-subsidized institution seems remarkable.

The annual budget of the Association is ¥23,000, 67 per cent. of which comes from fees. Of the other 33 per cent. about half comes from special entertainments, bazaars, moving pictures and the like, while a like amount is made up by annual contributions, usually of ¥100 or ¥200.

The Association's policy is to make every effort to cut down the amount received from these special entertainments and to increase the amount received from the larger givers. It has been found that the time spent in soliciting subscriptions from leading people of the city opens up excellent opportunities for explaining the budget and work of the Association. The local leaders are making strenuous efforts to increase intelligent giving and also to increase the number of their members who will come to understand that asking for such contributions is not in the class with begging, but simply presenting to business men an opportunity for cooperation in social service to the community.

It is a point worthy of note, perhaps, especially for missionaries, that the self-support built up in this way also carries with it a certain danger of financial pressure in regard to policy from the sources contributing the money. In a day when we are all becoming so sensitive to the problem of foreign control through financial assistance, this problem of securing large sums from non-Christian sources presents another angle to the problem of control.

To take also an example of a local Y.M.C.A., the Association in question has had the services of a foreign secretary pretty much continually for the last twenty-five years. Aside from providing his services, no subsidy has been given. Starting in a very humble way, with the Association self-supporting from the first, each year its budget has increased. At the present time there are 1,100 members, the regular membership fee being ¥12 or ¥15 per year according to the age of the young men. A group of about 100 men in the city contribute each year various amounts. The amount received in contributions represents about 11 per cent. of the budget.

In addition to these 1,100 regular members there are about 1,200 young men in the Educational Department paying an average fee of about ¥2.50 per month. The Association occupies a modern building costing about half a million yen which sum was provided about equally from America and Japan. If the value of the land contributed by the Japanese Association be included, the value of the plant would be about ¥750,000. The annual budget is about ¥72,000.

The Association maintains a staff of Japanese consisting of five heads of the departments and six assistants. The Educational Department in addition employs a large force of teachers. As noted above, the major elements of income consist of membership fees, school fees, dormitory fees and contributions. Here again as noted in regard to the Y.W.C.A. the opportunity for soliciting gifts and members is looked upon also as an exceptional opportunity for explaining to men in the city what the Association stands for and what it is trying to do for young men.

The writer of this article is only too conscious of the following three facts: (1) that a survey of this kind is difficult to compress into 1,600 words, (2) that when pressed for space one is tempted to resort to statistics as the shortest distance between two points, and (3) that statistics are usually dull reading.

G. C. CONVERSE.

Progress in Self-Support
Some Facts and Lessons

1. Introduction.

WHENEVER the subject of self-support comes to the fore, the question arises as to its real meaning. What is self-support? What constitutes a self-supporting church? Conversations with many workers, Japanese and foreign, have revealed a wide variation of views on the question; and, as a consequence, a somewhat wide difference in conditions laid down in different missions regarding the practical application of the term "self-support" to the administration in each mission. For example, the following cases have been placed before me:

(1) At "H," is a church that has as its pastor a Christian farmer of the community. The church meets in his house. He owns the land which he is tilling, and is able to support himself and family by means of his farm work. The church has no need to pay salary of preacher or house rent, and the cost of lights is merely nominal. This church is ranked as self-supporting. From the standpoint of financial costs, for its existence, what has it to do to be classed as self-supporting? It has no connectional interests to meet,—owes nothing to anybody, and need ask no favours.

(2) There is a reported self-supporting church at "B." This church is located in a village. Its pastor is a trained worker, and the group rent a chapel as meeting-place. The rent is not heavy, but the members have to pay it. As they are mostly poor people, and cannot pay the salary of a pastor, the present pastor, having in youth been a shoemaker, supports himself and family by working at his former trade. This small group of believers has a denominational name of honourable history, but is entirely interested in itself, and not at all in others. If death were to remove the pastor at "H" or the one at "B," how much "church" would probably be left at either place?

(3) There is a church at "S" which is also "self-supporting." It has a fine lot, a good church building, a good parsonage, nearly all the gifts of the mission to which it is attached, and all of which property it owns. It has been well-known for many years as a

"church." It is said to have recently determined as a group to be self-supporting, that is, to receive no more mission fund in aid of its continued existence. But it has not yet succeeded in raising enough money from its own membership to pay its pastor, meet its own current expenses, and its connectional dues. It is doing nothing outside to multiply itself, has no missionary spirit. Its soul-saving ideas all seem to have a financial basis. I am told that in about forty years, it has not succeeded in becoming really self-supporting, though it has had constant grants-in-aid. Should this church be graded as self-supporting?

(4) "But I will come to vision," or better, to what I have seen. In my district is a church which has been more or less in existence for forty years. Until three years ago, it has been supplying itself with a meeting place by renting a Japanese style of house, very ordinary, for which as it is in a city of some 12,000 people, it had been paying some 30 yen per month. I estimate that during the years they may have spent 9,000 yen for rent alone, from mission funds and had acquired for themselves no property whatever. Japanese pastors had served them, almost wholly at mission expense. Missionaries had visited them as they had done other places.

When made responsible for this church, I found that it had on its records scores of names of members, many of whom had not attended this church for years,—often their whereabouts being entirely unknown. The W.F.M.S. had aided a kindergarten carried on in the church building, and this seemed to be the one promising element remaining in this church. From five to ten persons attended the preaching by the pastor, and his whole time was supposed to be given to this church. I studied the situation carefully and came to the conclusion that to continue to furnish grants-in-aid to this group, without doing much more than had been done and on condition of aid being given to demand much more of them than they had ever yet done, was to deal unjustly with them. I called together the few leaders among them, men and women, and laid the case before them, as I saw it. We must acquire property and increase self-support; we must revise the church records, and make them tell the truth; we must act toward the city in which we were placed and toward our connectional ties as though we respected ourselves. They agreed to do their best, and began at once to redeem that promise. To their utter astonishment, they pledged more than 2,000 yen toward property, and paid it. The mission could make no appropriation, but

allowed a small balance on repairs of another property to be used to aid our purchase. Personal contributions sought from friends helped mightily. We secured 488 tsubo of well-located land in the city, built thereon a ferro-concrete building for kindergarten and church till we could afford to build larger, repaired one old building for a parsonage, and paid for the entire property, amounting to ¥9,500. Having responsibility forced upon them gave this little group new life, and they began to work in earnest for their church; and suggesting ways of securing aid and also of saving money was natural and easy. The city began to take interest; the membership and attendance soon quadrupled, the kindergarten doubled; self-support began to grow. They now have an annual budget of more than ¥3,300, and are nearing financial independence. But the new building erected is far too small to hold the audience or the kindergarten comfortably, and being forced to build, they already have more than half of the ¥6,000 needed for the new building. This next step accomplished they will be wholly self-supporting, paying all pastoral, current expenses, taxes, and connectional expenses, and are already filled with desire to go out and help save other souls. This they are doing. I take pains to repeat that this church is not yet self-supporting; but they are rapidly nearing the goal, and that upon a basis of *real* self-support.

We seek an understanding. Surely one cannot call every group of believers who gather for worship a church, though they may be very good people. Nor because a group manages to worship together with little or no expense can one rank them, for that reason only, as a church, especially not as a self-supporting church. Let us, at least for the purposes of this article, define a church as a "distinct body of Christians, a congregation," having a recognized form of worship; and a self-supporting church as a body of this sort who have a pastor, a stated place of worship, and who pay the salary of their pastor together with all necessary local and connectional expenses. While making no law for the governing of others in this particular, it is high time that the meaning of self-support be standardized, even if the results be to unclass some of our so-called self-supporting groups.

As the subject under discussion has a delicate side, the failure to mention names will be excused.

2.—Practical Experience Among Missions, and Outcome of Research Made.

Of 34 missions and churches asked for a statement of experiences on this relation, 27 have responded most cordially. Those who failed to reply were generally the smaller and younger missions. These answers reveal a lively interest in and fair consideration of this vital subject. As revealing the *feelings* of the writers in their responses, they vary all the way from "fairly satisfied" to "discouraged." As regards the relation of mission polity to self-support progress, it seems increasingly evident that those bodies in which fullest co-operation exists are making the finest showing in financial independence. There appears a serious, and it may be damaging, lack of *co-operation between the several missions* touching this subject. One is almost driven to the opinion that money may have entered in as an inducement to encourage more rapid growth in numbers,—to make up, possibly, for a later start, or to secure particularly promising men and women as workers. One feels impressed that our whole cause, the common good of all, would be definitely promoted by fuller consultation together as missions and as churches, with regard to methods and results obtained. When in the same field one sees a vast evangelistic programme being carried on at a cost to the mission of but 8% of the total, while another mission working alongside of the first, must furnish 86% of the total cost of its evangelistic work, does there not arise a question as to either the accuracy of the figures furnished, or as to improved methods by which to get results, or as to the quality of the results obtained?

Direct questions were asked of representative missions, and summaries of the answers of four of them are here given to throw light upon our subject.

QUESTION 1.—What degree of self-support has the church connected with your mission attained up to the present in Japan?

Ans. of Mission A.—Six of our 17 churches receive no aid from the mission on their pastors' salaries. The other churches contribute varying amounts toward their pastors' salaries. (Current expenses all supposed to be met by the churches respectively.)

Ans. of Mission B. — Thirteen churches. No self-supporting church yet developed. All churches pay all current expenses.

Ans. of Mission C.—Of some 80 congregations, perhaps one-fourth entirely self-supporting. In the other three-fourths, mission aid varies all the way from the whole of pastor's allowance to a mere fraction of it. Most of the aided churches pay their own incidental expenses and connectional expenses.

Ans. of Mission D.—Of 202 organized churches, 83 grade as self-supporting. These pay all expenses of pastor, incidentals, rents, connectional dues. Within two years, the whole 202 groups will cease to receive mission aid. In some instances, the stronger may help the weaker through connectional system, but not through mission. In addition to above, 142 chapels and aided churches in all of which self-support in varying degrees exists, some of which are nearing complete self-support.

QUESTION 2.—Has this degree of attainment been found satisfactory?

Ans. of Mission A.—Partially; but has not yet gone far enough. Our ideal, a church paying all its expenses and sending out home missionaries.

Ans. of Mission B.—No.

Ans. of Mission C.—No. Progress has been slower than we anticipated, and the proportion of self-supporting churches has not grown much in recent years. The answer to Quest. 6 largely explains this.

Ans. of Mission D.—Not entirely, but very largely so.

QUESTION 3.—If not, why not?

Ans. of Mission A.—Our experience quite limited, and no objections are yet proper.

Ans. of Mission B.—Because of poor organization (control inheres in a double-house body, Japanese in one house, missionaries in another, many items require joint approval to be legal). Lack of competent oversight in the church allows waste of money. Great need of a trained ministry. Churches do not feel responsibility under our system.

Ans. of Mission C.—Answer largely economic. Cost of living a serious hindrance to self-support. Small congregations increasingly unable to furnish pastor a "living wage." Further, have not been as successful as we had hoped in producing workers who could lead congregations on to self-support.

Ans. of Mission D.—Difficulty almost wholly economic. Post-World War conditions furnish the chief answer. To furnish the ministry a decent support, to meet rentals or building costs, doubled or more, to manage increased costs of similar degree in every direction while the membership often could not immediately increase their

income proportionately, is the answer. In some cases the degree of self-support attained has been surprising.

QUESTION 4.—What relation has participation in church government seemed to have upon the matter of self-support? That is, has increased responsibility and authority put into the hands of the Japanese membership tended to increase self-support proportionately?

Ans. of mission A.—The question does not apply to us, as we have no connectional system,—each church a separate and independent unit in itself.

Ans. of Mission B.—The gift of authority beginning to show good results.

Ans. of Mission C.—Yes. The giving of increased responsibility of administration to the churches has been an incentive to self-support. (See ans. to question 8.)

Ans. of Mission D.—Yes, Japanese and missionaries have from the first met together in all our conferences, and the Japanese have *always* been in the majority. But some years ago we purposely put the whole ecclesiastical business into their hands. Of their own volition, they at once turned about and made us members in fact of their Church, entitled to all the privileges therein that *they* have, whether ministry or laity. In view of this history, a racial difference has never risen among us. This sense of increased responsibility on the part of our Japanese brothers for their church is doubtless a great power in self-support.

QUESTION 5.—Is it felt in your communion that you could have begun in a different way in Japan, with increased advantage to the self-support idea?

Ans. of Mission A.—Yes. (Explanation here would have been profitable).

Ans. of Mission B.—We probably have done too much in the way of aid, rather than making aid depend upon power given. Should have started educational work earlier. No Christian body can afford to depend upon Government School-trained men and women for its workers, and a trained ministry is the key to the situation.

Ans. of Mission C.—"It is easy to be wise after the event. But many of us feel that the mission ought to have been firmer in the early days in inculcating the principle of self-support. In some churches and in some districts the Christians were taught to look

to the mission for everything, and it is chiefly those churches and those districts which lag behind on self-support today." A correct statement.

QUESTION 6.—Do present economic conditions in Japan seem to affect seriously the growth of self-support?

Ans. of Mission A.—Spiritual conditions affect it more than do economic conditions.

Ans. of Mission B.—Not seriously.

Ans. of Mission C.—Yes. The rise in prices has been a great hindrance. The mission scale of salaries shows, approximately, 100 per cent. rise over pre-war scales. Theoretically speaking, a corresponding rise in salaries of Christians should have met the rise in workers' salaries, but the rise in prices has been accompanied by business depression which has hit the churches hard.

Ans. of Mission D.—Same as "C."

QUESTION 7.—In some sections of some missions, the effort to attain self-support seems to have been carried too far by the Japanese, with resultant loss to spiritual progress of the body as a whole. Have you had any such experiences in your mission?

Ans. of Mission A.—The self-supporting churches exhibit most spiritual life.

Ans. of Mission B.—None.

Ans. of Mission C.—"Yes. Congregations are apt to be obsessed with their financial obligations and to expend too much energy and thought on the raising of funds. The funds are necessary; but they would come more readily and naturally if pastor and Christians would bend their energies to self-extension." This writer's opinion is that of a Christian statesman.

Ans. of Mission D.—Yes, some churches jumped to the conclusion that by hustling they could attain and hold the self-support standard. They did not correctly measure the business depression, and have had very hard times. But they have learned talking money from the pulpit week after week did not bring the money.

QUESTION 8.—What steps ought, in your opinion, to be taken in order most effectively to promote self-support in this country?

Ans. of Mission A.—(1) Teach and train the pastors. (2) Teach and train the laymen. (3) Preach the Gospel. (4) Teach the Bible. (5) Stop handing out the money.

Ans. of Mission B.—(1) Put more responsibility upon the pastors, and ask them to make the sacrifices which the establishing of Christian foundations has always required. (2) Put more power into the hands of the Japanese. (3) After careful study, frame your budget for aid on a decreasing scale per cent. and stick to it. (4) Do away with the double-house business and discuss all church problems together.

Ans. of Mission C.—"We are generally adopting the giving of block grants on a gradually decreasing scale to the several dioceses, looking to these to supplement these grants through the development of self-support. Thus the two dioceses of Tokyo and Osaka, which are under Japanese bishops, have an annual cut of 5% for a given number of workers. The rate of cut is half this in some other dioceses." The average annual contribution per member to self-support is probably about ¥20 per member.

Ans. of Mission D.—For 20 years have followed the principle of making lump-sum grants to entire evangelistic work, the distribution of all grants-in-aid to be under supervision of a joint committee of Japanese and missionaries. In 1924, church gave Yen 35 per resident member for self-support. In addition, evangelistic missionaries carry on work in chapels, aided churches, and classes. Believe missionaries should get close to pastors and church officials, and aid by suggestion to secure improved methods in every way. Consistently urge Japanese leadership. Be a brother to them, but don't fail to point out mistakes in a kindly way; self-support is a spiritual question. The Japanese can support all their present properly established churches when once they resolve to do so; and they should soon begin self-extension in earnest. But to hurry unduly the taking of outside financial responsibility might defeat the very end we seek.

So much for results of survey, as far as it could be made. What, in closing, are the

3. Facts and Lessons to be Drawn

1.—Self-support is making steady progress in Japan, even if slow; but considering economic conditions, severe earthquakes, violent storms and tremendous losses by fires, the situation is very hopeful.

2.—The progress already gained in a few missions and churches is very gratifying indeed, and no mission has cause to be discouraged;

but the call to some missions to study closely and perhaps change fundamentally their methods would seem to be clear. But it needs to be said right here very plainly, that self-support is by no means the chief goal to place before a church. A church can be named which was nearly killed by the preaching of self-support, and it completely failed of that object, too.

3.—Try in every legitimate way to inject the missionary spirit; selfishness needs no encouragement, as experience shows. And here, too, the value of a connectional interest makes itself felt. Independence and freedom are shown to have their value-limitations. The consciousness of belonging to a band or society having widely extended and definite relations is a means of moral and spiritual strength.

4.—The missions and churches that earliest began the training of a native ministry for self-supporting evangelism can today, it would seem, be named by reference to the figures of percentage furnished on self-support results. This means not merely theological education, but practical training in church finance, and in soul-winning. If the Spirit of the Great God could somehow lead us to close about two-thirds of all our theological schools, and unite in the other third all the interests, equipment, all the worth-while members of our faculties, and then add men who have gifts and a will to teach the elements of church finance and of soul winning, and do this in the practical field and not merely from a professorial chair, what a victory it would be!

5.—Separate mission funds from funds appropriated for the work, and keep them separate. Give control of native funds to the Japanese, and discuss frankly and fully with them the grants-in-aid proposed by the mission. It often happens that they can suggest economy where the missionary has failed to see it. It may also open the way to suggest where larger benevolence on their part would result in their having more administrative influence. Frank and honest co-operation is immensely valuable to the young church. Instead of taffy, use teaching,—kind, intelligent and sympathetic. Put the responsibility for building the Kingdom upon the Japanese brothers as fast as they prove their ability to bear it.

6.—Take care of the lambs. If any people can excel the Japanese in moving from place to place, I have not made the acquaintance of that people, and unless special care be taken you soon find that half your Christian group have disappeared,—perhaps to parts unknown.

Try to watch over these lambs, and follow them with letters, cards, tracts, keeping in touch with them. The losses through this floating membership—*ryokōsha,*—is shocking. In the church number "4," of the Introduction, the actual shrinkage proved to be 75%. The loss at this point upsets all self-support calculations; but worse than this, it means often the loss of souls. If no church of your denomination exists where they settle down, why not, if feasible, connect them up with some other possible Protestant communion, where they can find Christian fellowship? Is such co-operation of churches impossible? Are we not all striving to reach the same heaven? Do we not all serve the same Christ? Is it not better that your convert find some other Christian family home than that he go to the devil? Go anywhere in the country, and one can soon find Japanese who formerly appeared to get a right start on the road to life, but are now sadly separated from all Christian association, and consequently from all Christian practice, and thus become a *drag* on the Christian church. Intelligent and sincere inter-mission, and inter-church co-operation at this point could help all self-support interests, and save souls.

D. S. SPENCER.

Financial Relations Between Church and Mission. A Symposium

(i) A Presbyterian Experiment

THE work in our field in North Japan was certainly begun in the right spirit. The founder of the northern section of the Church of Christ in Japan (Nihon Kirisuto Kyokwai, allied to the Reformed or Presbyterian bodies in other lands), which in this region comprises about half of all the Christian interests, was a flaming Japanese evangelist, Mr. Oshikawa-Masayoshi. In later years he has been far better known in official and parliamentary than in Christian circles, but he began his career as a pupil of the Dutch Reformed Church missionaries in Yokohama and a leader of the band that organized the first Protestant congregation there. Then he served an apprenticeship under Dr. Palm, of the Edinburgh Medical Mission, at Niigata. Thence he was led to Sendai and the surrounding country, which he attempted to evangelize "on his own." Though he received some financial assistance from Scotch sources, it is said, the enterprise was his own entirely from 1879 to 1885, when at his request missionaries from the Reformed Church in the United States began to come to his aid. When the writer of these lines first arrived in Sendai, in 1895, the indispensable passport granted by the Japanese Foreign Office, said, not untruthfully, "in the employ of Oshikawa-Masayoshi."

The Japanese Classis (presbytery) at Sendai had organized a board of missions to take charge of employed evangelists and aided congregations in all the north country, including Hokkaido. It was understood that for every one yen contributed by the Japanese the cooperating American body would give three yen. The treasury was in Japanese hands. One of my earliest recollections is that of a stiff collision with the consecrated *samurai* spirit in this organization. The annual financial report had been read, and I ventured to suggest an audit. Intolerable insult!

The presbyterial board was soon afterwards dissolved, and the "Mission" through its Evangelistic Committee took over the care of the aided churches. The work, which from the first was truly

"indigenous," came very largely under the control of the "Mission." The reason for the change was a two fold one. One the one hand the reaction of the "nineties" had weakened the churches and discouraged the leaders, while recovery was slow. On the other hand the revision of the treaties had given the foreign missionaries liberty to act in their own name.

The tendency to depend unduly upon foreign aid was especially strong in Tohoku because, economically speaking, this was the submerged tenth of Japan. The North has been constantly drained of its most promising young folks. Sometime they will, no doubt, begin to seek the old homesteads and help the churches there, but up to date very little has come back from the South. But the original *samurai* attitude has persisted in the minds of the leaders, and it is something to be thankful for. They have never lost sight of the goal, which is complete independence.

Ecclesiastically the Japanese Church has from the beginning been absolutely independent. In theory no American missionary has ever had a word to say about who shall be admitted into, or who shall be excluded from, a Japanese church, nor about who shall be ordained as minister or installed as pastor. But so long as financial aid comes from America, a measure of control is inevitably involved in it. Hence the strong desire to get rid of the resultant embarrassment and reproach. The motive may not be the very highest, but, to put the best construction upon it, it is for the sake of the unevangelized public an urgent matter to do everything possible to remove the suspicion that Japanese Christians are under foreign control.

The administration of funds sent from America in aid of young and weak churches was at the outstart vested in the Classis, or presbytery, then relinquished for a while to the Mission, but has since been committed, by an amicably arranged *modus vivendi*, to a board of sixteen, composed of eight representatives of the Japanese Church and eight representatives of the Reformed Church in the United States. The sixteen control the distribution of men and means used to build up churches in the district, and they appoint local committees to attend to the details, usually one committee for every prefecture or two. The funds administered in this way come entirely from America. Japanese contributions for general work go to the central board of missions of the Japanese Church. Along lines other than that of building up churches,—educational, or evangelistic in the wider

sense,—the missionaries are free to make any arrangements they like. The college for men, the college for women, the work of women evangelists, the so-called newspaper-evangelism, are administered in like manner by bi-national boards, though, with one slight exception, the authorities of the Church have no voice in the choice of the Japanese delegates.

To hasten the day of financial independence, Japanese leaders in the Sendai Sixteen themselves insist on keeping the salaries down, the rate being fixed at from 80 to 100 yen a month up to the time of ordination, and uniformly 110 yen after ordination. Opposite extremes have been avoided in this matter. Attempts to introduce a competitive system, such as usually prevails in the schools, have been resisted, as also the socialistic scheme of making a man's income depend on the size of his family. The only variation allowed is a small increment based on years of service.

The Japanese show no desire actually to handle the funds themselves. All they ask is a due share in the control of the treasury. Indeed they generally insist that the treasurer be a "foreigner," even when contributions from their own people are included in the accounts. Theirs is the typical attitude of the *samurai*. The handling of cash, that is *o kami san's* (housewife's) business.

In regard to the budget submitted to headquarters in America they brook no interference from the organization of "foreigners" called the "Mission." What is passed by the Sixteen must be submitted to Philadelphia unaltered. But the Mission or individual missionaries may add any comments on the proposition that they like.

For their part the missionaries have asked that the congregational budgets be revised carefully every year. Grants in aid are allowed only in response to a full itemized statement, on a blank provided for the purpose, of the monies which it is proposed to raise within the year. The congregation is thus put into the position of having to apply for aid. The idea is that the budget should be prepared and submitted by the official lay representatives of the congregation, but there are cases in which the laymen will not take a hand, or, perhaps, their minister gives them no opportunity to do so.

Applications from congregations for aid are practically all limited to the items of salary and of rent or repair. It is our policy, after the minor items have been attended to, to direct the contribu-

tions of the Christians to the item of salary rather than to items having to do with property. A congregation is graduated as self-supporting when it furnishes the whole of its pastor's salary, even though the Mission continues to provide the land and buildings rent-free, paying for insurance and repairs until the group is strong enough to take over the property. The real estate is registered in the Corporation (Shadan) of the Mission, whose directors are foreign missionaries only, even when contributions from Japanese sources are largely invested in them. Those most concerned seem quite content to have it so.

For some years the contributions of the Japanese to the budgets of the aided churches have averaged about one-third of the whole. Experience shows that when a group once takes on about half of the budget, it is apt to go the whole way with a rush. We had two such cases last year, at Yamagata and at Aizu-Wakamatsu, the motive in each case being the fear of losing a beloved pastor through the action of the Sendai Sixteen.

In a field so difficult as the North the acquisition of property is often the one thing needed to start a struggling congregation on the way to victory. In order to encourage the local group to do its part, we have an arrangement with headquarters by which we are authorized to assure a congregation that when a certain agreed proportion (never less than one-third) of the funds needed to secure a lot or building has been secured locally, headquarters will furnish the remainder. This policy has produced some very happy results.

C. NOSS.

(ii) An Anglican Experiment

In the very early days of Mission work in Japan the various Societies naturally bore all the expenses and in some cases the idea became prevalent that Christianity was a good religion on account of what its agents were prepared to provide for those who became adherents. Church buildings and Schools could be had for the asking,

training and education were practically free and it was not at all a bad thing to be connected with the foreigners, as they were very generous people.

In those days, too, money was still a subject not to be mentioned by gentlemen. The *samurai* of those days ignored it and there are men alive today among our workers who can tell how their fathers forbade them to take any notice should they by chance drop coins in the street. Even when congregations were being formed, missionaries were exhorted by the pastors and catechists not to mention money matters or if they had to be talked of to refrain from the slightest pressure of the subject; as for collections at services they were thought to be a sure means of scaring away any enquirers.

In fact Christianity was largely regarded as having brought something that might be had for nothing, with accompanying pecuniary and other advantages, but there was little thought that those who accepted it would be expected to pay for their privileges.

When congregations were able to do some little towards paying the salaries of their pastors the Church Missionary Society offered to provide two-thirds of the amount required for any number of churches which were prepared to find the other third, and for many years this went on very comfortably. In the diocese of Kyushu, with which I am best acquainted, three churches for many years found this third and never appeared to give a thought towards increasing it; one of the three paid 11 yen a month and out of this 7.50 was found by an Institution and two generous foreigners.

Increase of work and extension in various fields began to cause tightness in the funds of the Home Society which found itself compelled to curtail its generosity; the Kyushu Mission thereupon pooled its amounts, prospective and real, and was given an annual sum to meet all claims for church support, which was to be regularly decreased. The three churches, however, still sailed calmly on and even when a fourth came on to the fund and was somewhat assisted by other funds no one realized that they were gradually heading for bankruptcy. However the fact was brought home to the church assembled in Synod when the members were told that in four years they would not be able to pay their pastors, and the Synod at once set to work and took action. The one-third was made ten-thirtieths and the rule was made that each church on the fund must increase annually by another thirtieth; thus the slowest church would in twenty years become self-supporting.

This may sound a very small beginning especially to churches of other denominations which appear to have progressed at a quicker rate but it was the beginning of great things. It brought home for practically the first time to many that the church was to be a native one, that the Missionary Society was only prepared to help to a certain extent, and that the people must be prepared to help themselves.

Some of the laymen took up the cause of self-support and urged their brethren to proceed at a faster rate than the simple thirtieth. A few years later in order to induce churches to commence payments towards the diocesan pastorate Fund, churches were allowed to choose their pastors on the payment of only 6 yen per month. The Society assisted in this by allowing the salaries of the workers to be administered through the diocese for these churches and it was helped by every payment of the churches that came on to the fund. This led to some amusing incidents. At one Synod a Christian appeared and demanded a pastor for his town as he was quite ready to pay the 6 yen and he was terribly disappointed to find one could hardly be sent to minister to one family even if that family's head were a liberal giver. Another congregation was astonished to find that it belonged to the Church of Japan; its services and meetings were held in a house provided as a preaching-place by the Society, the catechist also was an agent of that body, the missionaries who worked and taught did so at no expense to the Christians and the latter quite thought that they were assisting the Society in some work it was doing instead of really helping to lay the foundations of a native Church.

But these days soon passed. Enthusiasm grew, gradually every congregation of any size was contributing to its pastor's salary, and though the payments might not be large enough to enable it to come on to the Pastorate Fund such were encouraged towards helping by having their man paid through the Evangelistic Committee of the diocese. This completed a series of steps which every congregation was invited to mount as fast as it could. The lowest one is that where the congregation pays no regular amount towards the worker, the next that of the Evangelistic Fund payment where less than half the salary is found, the third that of the Pastorate Fund where the church has its own Presbyter and pays the larger share of his salary and the topmost that of complete emancipation from Mission help. The Society continues to help by payments of amounts to the Diocesan Committees which decrease gradually in the case of the higher grades,

and when a Mission congregation mounts to the second step it at once increases its grants to meet the payment of the congregation.

The results have been remarkable. When the Society was compelled to call for a reduction of amounts of grants from Home the Bishop called together the Diocesan and Mission Committees, the situation was placed clearly before them and the Japanese faced the question and responded by finding 7,000 yen. On later occasions, too, when crises have arisen they have come to the rescue most generously, and though the number of Christians in the diocese is small they certainly do their share towards their pastors.

What is the situation today? All of the congregations save one are on one or other of the Diocesan Funds, the exception being that of a place where the Mission is trying to build up another which in the near future ought to climb to the higher stage. With the fluctuation caused by the constant removals in Japan some places are finding the strain too intense and will need further assistance for a time. But the control of Church affairs has passed practically wholly into the hands of the Japanese and the missionaries of the Society gladly stand by as helpers, rejoicing in the measure of success already attained.

While writing on payments to the pastorate fund it must be remembered that Church buildings have to be provided and expenses connected therewith paid, so that notwithstanding the generosity of the Japanese there still remains a good deal to be provided by the Missionary Society. In the Home Lands where most of the congregations today are worshipping in buildings provided by their ancestors and where they are ministered to by pastors paid through the endowments of former donors, the situation in Japan can only be understood by comparing it with a new district where, owing to the sudden migration of population or the growth of a suburb, a church has to be formed and everything in the way of outfit provided.

The Society meets this side of the problem by hiring or erecting preaching-halls, which are lent to the congregations that are formed as a result of the work of the missionary or catechist. These halls will probably eventually become the property of the diocese, and will not be allotted to any one congregation. Congregations are urged to provide a sum of money towards part-payment of the cost of erection, and this sum in turn becomes the nucleus of a Church Building Fund. Most of the recently-built Halls have been erected through private

enterprise, which has saved the situation for the Church and Diocese in these days of high rents.

It is interesting to note the different methods employed towards the attainment of independence from help of the foreign Society in the various dioceses in Japan. One adopted the policy of asking payment in ratio to the number of times per month that a congregation had the assistance of a catechist on Sundays, and as rigidly as possible transferring such places to diocesan control. Gradually the entire control of the administration of funds has passed to diocesan hands, the Mission paying its share. In others "Rural Deaneries" have been formed, which control all the work in different sections of the diocese even to the movement of foreign workers. The heads of such deaneries are usually Japanese. It is said that this system is not entirely a success. In yet others the control of workers and funds remains in the hands of the bishop, who has an advisory committee to assist him.

In all cases the object is the same, namely to transfer control to the Church and to induce the dioceses and the congregations to assume more and more responsibility. The aim of self-support and entire independence of foreign funds is set before the churches, and in most cases it is understood and loyally and earnestly striven for. In most cases there has been no undue "push" on the part of the mission, or "grab" on the part of the churches, and the change has taken place so imperceptibly that many have not realized the extent that has been accomplished. When the happy working together of Japanese and foreigner on the different boards and committees of the Church in the present-day is contrasted with the very different state of affairs in the early days we can truly thank God for what has been accomplished, and for giving the Missions the privilege of inaugurating the work and of seeing the labours so far advanced towards the desired end.

S. PAINTER.

(iii) A Baptist Experiment

Old-line Baptists are dyed-in-the-wool individualists. To characterize the polity of early American Baptist churches as

"congregational" is to state the case mildly. At its best it amounted to a sturdy independence; at its worst it approached unbrotherliness. While American Baptists still hold to the congregational policy as the norm, a large degree of cooperation has been achieved, though the cooperation is purely voluntary.

It was the individualistic type of Baptists that inaugurated the Japan Mission. Here, where paternalism is the rule, one would not expect to find the separatist spirit easily taking root. But whether due to the efficacy of early teaching or to the hold-over of the clan spirit of feudalism, it has found surprisingly large expression among Japan Baptists, though not without a large admixture of the prevailing spirit. One finds, therefore, side by side, an intense insistence upon local independence and an attitude of hero-worship towards the "kambu" or denominational headquarters. The diary of a secretary should make interesting reading. One moment he is exhausting his resources in an effort to put across a cooperative programme; the next he is appealed to by some local group or individual as if he were Lord High Bishop of the realm! In a word, the Baptists of Japan have not yet evolved to a point where their church polity is clear-cut. But it is none the less true that control from above is difficult, if not impossible, and is definitely considered un-Baptistic.

The situation naturally has made any official effort to promote the spirit of self-support difficult. Additional difficulties arise out of the fact that Baptist missionary effort in Japan was late in starting and has never been intensive. Missionary representatives were a mere handful till 1889, and as compared with other leading denominations in Japan have never been numerous. The Baptist movement gained little force before the wave of anti-foreign agitation set in, and so lacked that initial momentum that helped the larger denominations through that discouraging period. Still, a fervent evangelistic spirit, coupled with wide seed-sowing, resulted in the establishment of small churches and local preaching places all the way from Hokkaidō to the Loo Choo Islands numbering, all told, approximately 4,000 members.

This brings us to 1916, when our experiment begins. There were then local Baptist groups, but no denomination. Each group doubtless had some objective—definite or hazy—but there was no serious effort to face the common problems together nor any deep sense of obligation toward the nation-wide task of establishing the Kingdom. There was pretty generally throughout the ranks a willingness to let the foreign organization carry the load and pay the bills, though

even then there were brave spirits sending out a challenge to their fellow-members. There were at that time three self-supporting churches, one each in the Kwanto, the Kwansai and the Tohoku associations, but none of the three had an aggressive programme nor an adequate budget. A Home Mission Society maintained a languishing existence. Total contributions for all purposes for the year averaged just over two yen per member.

It was at this point, ten years ago, that an earnest effort was made to take stock and agree upon a constructive programme of advance. The cooperation of the Home Board was sought, and a Commission consisting of Dr. J. H. Franklin, Foreign Secretary, President E. D. Burton of Chicago, and Professor F. L. Anderson of Newton was appointed, though Professor Burton was unable to make the trip with the other two. This Commission, after visiting the various stations, met representatives of the Mission, of the Convention, and of the District Meeting in Tokyo in October, 1916. While the avowed purpose of the Conference was to determine the educational policy to be followed, it marked the beginning of a real advance on the part of Japanese Baptists in the field of self-support and resulted in a commitment in principle to the transfer of responsibility from the Mission to the Convention. It was, therefore, a real step towards devolution.

After stressing the need for a stronger programme of evangelistic work, and urging the principle of self-support in general, the Findings of that Conference called for the establishment of a Joint Committee consisting of six missionary men elected by the Mission and six Japanese elected by the Convention, "not more than two of whom shall be from any one Association, and one-half of whom shall be laymen." These men were to be elected from resident members of such churches as had attained a certain standing; namely churches (1) "which raise fifty per cent of their current expenses" and (2) "which have made progress in reducing the amount asked from the Mission Society since the previous year." This Joint Committee was given "entire charge of all disbursements to churches" and advisory powers on other expenditures. One other section of the Findings that has had considerable influence is the one providing that "support shall not be given longer than five years to a church which does not make progress satisfactory to the Joint Committee."

It may be urged that there is nothing either revolutionary or strikingly original in these recommendations. Granted. But they

were the starting point of the experiment we are recording and from that standpoint are not without significance. From the first, it became more or less a matter of pride for a church to qualify for representation on the Joint Committee, and in this way a very real stimulus was given to the movement towards self-support.

No one would urge that the progress of the decade has been all that could be hoped for. Still, it has been considerable. The number of self-supporting churches has increased from three to twelve. The number would be fourteen, but for the fact that two churches in the Kwanto district were set back by the 1923 disaster and are temporarily receiving help in one form or another, though one of these plans to regain its status from this spring. *Per capita* giving has increased from about two yen to over eleven yen per member, figured on the basis of registered membership, which includes a large number who have removed to other places or for various reasons have been lost sight of. The old rules for election still stand, but for some time only members of churches fully self-supporting have actually been elected to the Joint Committee.

Two significant changes have been made during the ten years. (1) The basis of representation has been changed so that at present representatives of the Japanese churches outnumber the mission members. It may be well to remark in passing that we have yet to record an instance of a policy being decided or money voted where there has been a division along racial lines. Differences of opinion there have been and doubtless will continue to be so long as there are live issues to discuss; but when votes are divided, Japanese vote against Japanese and missionaries against missionaries without fail. This is as it should be in the church of Jesus Christ.

And (2) the powers of the Joint Committee have been greatly enlarged, till now, so far as the General Board is concerned, all matters of policy, the continuance of existing work or the opening of new work, the entire handling of the budget in all departments of work, the location of missionaries and assignment of their work—these are all matters now in the hands of the Joint Committee.

But best of all has been the development of a sense of responsibility. One could not say truthfully that there are no longer any who look to the mission budget as a good fishing ground. Certainly, however, this attitude is now the exception and not the rule, and the position is decidedly frowned on by the better element of the denomination. There is generally a healthy spirit of independence, of

self-support, of obligation to get under the whole load Baptists in Japan ought to carry, with such directed help from missionaries as they can continue to give for a time. It is a particular pleasure to record that the transfer of responsibility to date has been made without friction between the Mission and the Convention. Relations were never more cordial than now.

CHARLES B. TENNY.

Methods of Encouraging Self-Support
A Symposium

1. Some Barriers to Self-support

THE greatest hindrance to self-support among the churches is generally the preacher, and in some cases the missionary as well.

Self-support is possible in nearly every case from the beginning of a regular organization. It ought to be both possible and obligatory in every case. The church in Japan, as in America (and largely for the same cause as there) has made no progress among the very poor. The will to self-support and intelligent direction as to methods, are what is lacking. And both of these elements should be possessed and propagated by the pastor first, and by the missionary cooperating.

The first barrier to self-support is the custom of subsidizing theological students during their preparation for the ministry. The habit of economic dependence is educated into the future preacher. I am in hearty agreement with Mr. J. D. Rockefeller, Jr. on this point. After many years of intimate dealings with preachers, he suggests that every preacher's preparation should include at least one year of business experience, during which time he should have to earn his own living. I should go so far as to add that no man who proves incapable of earning enough to support a family should be granted a license to preach; and I should like to qualify this condition still further by making it necessary for him to earn his living without violating the principles of Jesus Christ—a matter quite generally overlooked by the average person, who is prone to consider business and religion as distinct worlds—for the preacher has got eventually to deal with parishioners of just that type, and cannot lead them where he himself has not been.

But in the Mission field, where the missionary often overrules the preacher, it is important that he also be required to get some definite experience in self-support before he is sent forth to become a guide, counsellor and friend on all sorts of matters that he knows next to nothing about.

It is appalling the ignorance of common business ethics that is displayed by missionaries and preachers in their financial dealings. It is not always going to be considered necessary to excuse flagrant breaches of financial obligation, or other economic shortcomings, in

professional religionists. Even in the Hongwanji there is growing a strong element which demands the same accountability of priests as of people. A Christian publisher told us recently that he could not make much headway in interesting his employees in Christianity because of the fact that of all his customers the worst payers are preachers. Not a few building contractors make similar complaints concerning Christian building committees. And we ourselves lose many thousands of yen every year on architectural work ordered and abandoned recklessly and with no evidence of any sense of responsibility—or in some cases of even gratitude or common courtesy. If this carelessness were limited to dealings with our company—on the supposition that we being also missionaries will naturally be lenient toward fellow-workers—it would be less serious; but we have the testimony of numerous architects and builders, in both this country and America, who assert with considerable definiteness that they have more difficulty in settling accounts with churches than with any other clients.

Christian organizations seem to think nothing of obtaining advice, suggestions, even definite plans, without thinking of payment; and of using some part, or all, of these services in carrying out a project without the further employment of the architect who gave the original data. In law they can be forced to pay; but whether they are aware of this fact or not, they seem to rely upon a sense of special privilege or special clemency which they conceive as due to a religious body. Where there are experienced business men upon the church building committee, there is no excuse for ignorance of business ethics: but even these men seem to have an idea of a special dispensation—a sort of moratorium of law and order—in cases involving a religious organization.

But this thing is fundamentally wrong and fundamentally a barrier to the achievement of true self-support; and it works like a two-edged sword.

It is indefensible to permit in a religious organization looser economic morals than are enforced in respect of an individual or of an organization that is not religious.

It is a permanent obstacle to the spirit of self-support to permit the idea that religious organizations and professional religionists are properly economic parasites.

The apostles appointed certain of their number to administer financial matters, in order to leave others free to devote uninterrupted attention to spiritual matters; and we do well to divide responsibilities according to ability and to circumstances; but pastors and missionaries are too frequently called upon to act in financial matters in these days to make it wise or safe for them to be left completely without training for that side of their work. Either they must entirely delegate every matter except preaching to qualified officers, or else they must have some preparation for themselves mixing in other affairs. Their whole career—except in those happy cases where there has been the necessity and the will in their student days to work for their living—has bred in them a dependent and easy-going attitude toward finance. If funds are short, take up a collection,—or make an appeal to some rich patron. Easy come, easy go—unearned means, and apparently no limit to the source of supply. Expecting everyone to give money and free service and free advice and free credit—because it is for a church, or because he is a preacher,—this attitude has in it almost as demoralizing possibilities as being born a rich man's son.

And this inbred attitude of the theological graduate is further developed by the usual first experience as evangelist in charge of a mission-supported preaching-place, or of a mission-subsidized semi-independent church. When funds are needed, one has only to appeal to the limitless treasury of the Mission. The pauperized members —who spend more on cakes and tea for their guests than they contribute to the support of their church—are not ashamed to let this dependent state persist. The church fails to grow in strength or in numbers. It is not an indigenous, alive plant; but a transplanted and artificially sustained parasite.

The two-edged sword action becomes evident to anyone who goes at all deeply into the present state of the church in Japan. *First*, the economic dependence and the business laxity of the church and its members creates a bad impression among non-Christian business men, which largely accounts for their absence from the circle of influence of Christianity.

Second, such business men as are members of the church are not developed into thorough-going Christians, whose businesses are conducted on the principles of Jesus, for the simple reason that the church does not set them an example, or the pastor have either con-

viction or experience sufficient to lead them in this line—which is their very life.

There can scarcely be a surer way to assure self-support in the churches of Japan than that of Christianizing the business motives and practices of their members. When they take Christ into partnership in their shops and factories, there will be plenty of funds available for the support of their church-homes and the evangelistic work thereof. But the pastors must lead them, as men of authority, and not as the Scribes, if this ideal is ever to be realized.

I have seen many cases to illustrate what I have tried here to set forth. The limits of this article do not permit details; but the general principles are not far to seek or difficult to apprehend. And I can give plenty of data to those concerned enough to seek it.

The few cases I have observed of the opposite tendency—the will to self-support from the beginning—are almost invariably led by strong pastors, or a layman or two *who have personally experienced self-support*, as students or in later life.

A little demonstration is stronger than a lot of argument, and *knowing how* by experience is better preparation than much fine theorizing. This is a vital matter worth much better study than it has been given thus far.

Another barrier to the establishment of self-supporting churches in Japan is the fact that there is *a lack of the spirit of cooperation* among the membership. There is too much tendency for each individual to hold no interest in the church or community beyond his own personal salvation. In order to be in a position to liberally support their churches, Christian merchants and professional men require sufficient incomes from their daily work. Very frequently a loss of general patronage and popularity follows the open acceptation of Christianity. This might happen even more often if the conversion were so thorough as to make the conduct of the convert's business *different* from his neighbours' ways. For example, if he avoids the use of *saké* and *geisha* as custom-getters and if he closes his shop or office Sundays. If at this juncture the Christian community had solidarity and conviction enough to stand by their brother-believer to the extent of purposely patronizing his place of business—if need be, even though it involved some increase in cost—then the matter would be much simpler. The large number of Christians in Japan at present would afford sufficient patronage for mutual support, if there were cooperation.

But what we actually find is an absence of concern for such practical matters, or a completely materialistic attitude. If a non-Christian's shop be one *sen* cheaper, the average church member will go there, rather than to the Christian's. If the prices be alike, but the Christian's shop is a hundred yards farther on, the average Christian will not walk the extra block. Even if the Christian's shop be cheaper, if it requires any inconvenience on the part of the buyer to make connections, he will unconcernedly patronize the non-Christian. Pennies are much stronger than principles.

The ancient Japanese idea of loyalty was quite different from this. So that either the Church membership must contain a rather inferior grade of Japanese, or else the influence of the Yankee missionary must have changed them in more ways than one. It is perfectly apparent that we missionaries are not strong on cooperation, or on sacrificing our insufficient incomes on patronizing those who are struggling to maintain Christian enterprises. We could not make a Cooperative Society work a few years ago. This was doubtless due in part to poor management, but even more I believe it is impossible to conduct such an enterprise because we will persist in thinking of it not in terms of mutual helpfulness but of personal benefits. We would buy butter at the *Co-op,* because it was cheaper, and go around the corner to a non-Christian liquor-dealer to buy our canned goods, because we could save *three sen*!

* * * * *

To recapitulate, the success of self-support among the Japanese churches lags behind from lack of leaders—pastors, missionaries, and influential laymen—who have the will and the ability to foster it; from looseness of business ethics among church members; and from the absence of mutual cooperation in the Christian community.

These basic barriers—with others that might be mentioned—are more serious, and need more attention, than the many superficial symptoms and schemes that generally engage our thought, and so sometimes confuse the issue.

WM. MERRELL VORIES.

(ii) By a Forward Movement Throughout a Single Church

(The Movement for Self-Support in the Japan Methodist Church)

"The number of Japan Methodist Churches reaching self-support in the four years from 1923 to 1927 will be greater than for the preceding fifty years of Methodist history in Japan."

This statement was made a year ago by the late Rev. D. Hatano, Chairman of the Mission Board of the Japan Methodist Church, and an examination of the records of that Church shows that he was well within the limit of the actual facts.

When in 1907 three Methodist Churches united to form the Japan Methodist Church, there were all told in the new organization 12 completely self-supporting Churches. In 1911, when the second General Conference was held, the number had increased to 18. In 1915 there were 25, in 1919 there were 32, and by 1923 the number was 37. From that time on to the present the increase has, in comparison, been phenomenal. In 1924 the number was 47, in 1925 it was 67, and in 1926 it was 84.

In order to understand this notable advance, it is necessary to go back to the year 1919 and study another related movement. In 1918 the then Bishop of the Japan Methodist Church, Rev. Y. Hiraiwa, D.D., was invited to visit the United States in order to study the plans that were then being made by the Methodist Churches of that country for fittingly celebrating the One Hundredth anniversary of the beginning of their missionary work. As a result of that visit Bishop Hiraiwa, after his return to Japan, gave a report of his visit to America to the East and West Conferences of the Japan Methodist Church at their annual meetings in the spring of 1919, and urged that immediate action be taken to associate the Church in Japan with the movement in America. The Conferences agreed, and appointed members to a central committee which should take the work of preparation in hand. This committee first met at Nagoya on April 21, 1919, and launched what has since been known in Methodist circles as the "Taisei Undo"—The Forward Movement. When the General Conference met in the autumn of 1919 the action of the two Annual

Conferences was endorsed, and the time to be covered by the movement and the objectives to be aimed at were decided upon, namely:

1. The period of the Movement was to be Four Years.
2. The objectives were to be:
   (a) The doubling of the Membership of the Church,
   (b) A Christian Stewardship Campaign,
   (c) An emphasizing of the need of Personal Consecration.

To line the whole Church up in the movement, a gathering was held in the Kamakura Methodist Church from December 16th to 18th, 1919, that has become notable in Methodist annals. There were in attendance at this Conference the members of the Central Committee, appointed in the first place by the two Annual Conferences, the Committee on Evangelization, appointed by the General Conference, the Chairmen of all Districts in the two Annual Conferences (East and West), and a lay representative from each District, fifty-five persons in all. The two days spent in Kamakura were a season of great spiritual power, as all who were present can testify.

As this article has reference to the self-support movement in the Japan Methodist Church, I will limit myself to the financial objective set by the Kamakura Conference, the amount set, the degree of achievement, and the influence upon the later movement for self-support in the local churches.

The financial objective set was almost unthinkably large when the previous financial condition of the Church is taken into account. The total givings for all purposes for the year 1918-19 were ¥112,000. The financial objective of the movement was ¥600,000 additional in three years, or ¥200,000 a year, making a total of ¥312,000 a year for the three years, or nearly three times the largest amount the Church had ever given up to that time. For a Church with a total membership of 20,000, and a "resident" membership of 8,000, the undertaking was a tremendous one.

The object of this financial drive was to place the Connectional Funds of the Church on a sound basis, as a preparation for complete

local self-support. The participating funds were as follows:

Fund for Retired Ministers and their Families.....	¥150,000
Church and Parsonage Building Fund.....	150,000
Educational Fund for Candidates for the Ministry..	100,000
Central Evangelistic Fund	80,000
Church Extension Loan Fund	50,000
Social Service Fund	30,000
Formosa & Manchuria Mission Fund	20,000
Sunday School Extension Fund	10,000
Young People's Work	5,000
Women's Work	5,000
	¥600,000

Perhaps this is as good a place as any to say that the objective set was not reached, at least not just in the way planned. In order to accommodate churches which had their own local enterprises on hand the original three-year period for payments was extended, on request, to five years. Before the five-year period was complete, and while a large portion of the subscriptions were as yet unpaid, the great earthquake of 1923 came, and the losses thereby incurred reduced the total giving power of the Church, it is estimated, by some 15 or 20 per cent, and the affected area by a very much larger percentage. This necessarily reacted unfavourably on the Forward Movement Fund. Up to the present time almost half of the ¥600,000 subscribed has passed through the Central Treasury, but during the same periods there were large contributions for church property which were not counted as a part of the Forward Movement Fund, but which were very nearly akin to it. Of such givings Mr. Hatano said: "The figures given make it appear as though less than half of the amount aimed at has come in. This, however, is deceptive. For instance, there is approximately ¥100,000 in connection with one church building which does not appear in this list, and there are other similar enterprises not included. I feel sure that we are really very close to the ¥600,000."

It is quite evident to those who have been in close touch with the Japan Methodist Church during these years that it was this great effort to secure adequate Connectional Funds which paved the way for the rapid development of self-support referred to at the beginning of this article. It was this first campaign which showed the members of the Church what they could do if they tried, and which got them into the habit of thinking and giving largely for the cause of religion.

A table showing the givings of the Church from 1918 to 1926 exhibits in a striking way the progress that has been made.

In 1918	the total givings were	¥ 98,884
1919		111,910
1920		146,276
1921		310,491
1922		352,432
1923		329,132
1924		273,886
1925		335,861
1926		342,551

The year 1924 marks the transition from the first movement—the campaign for ¥600,000 for Connectional Funds—to the second, that is, the campaign for local self-support. Contributions for the first had largely fallen off, and the second movement had not yet gathered momentum. In 1925 and '26 we see the total mounting up to almost the highest point reached during the campaign for the ¥600,000, although in these years a very small sum came in for unpaid subscriptions to that fund. The rapid growth in local self-support accounts for practically all of the increase during these years over the amount given by the membership in the year 1919. The figures for the past two years are distinctly encouraging, for they indicate that a new standard of giving has been attained, which is likely to remain permanently. At present the annual contribution per member for the total enrollment is approximately ¥11, and for the "resident" members ¥30.

Since April 1st, 1926, no grants in aid from the Mission Boards of the three co-operating Missions have been made for salaries of preachers or other maintenance items, although up to that date the Mission Board of the Japan Methodist Church was receiving at the rate of about ¥45,000 a year in such grants. From 1926 to 1930 the three home Boards are making a total grant of ¥150,000 for property, for the encouragement of self-support by final grants to churches nearing the position of self-support, and for preachers who are placed on the retired list because of the self-support movement. But none of this grant is available for such items as salaries, rents and travel, which means that the Japan Methodist Church has since April, 1926, voluntarily given up a grant from the home churches of ¥45,000 a year.

In this movement for self-support there has been no pressure whatever by the home Boards. It has been a movement entirely within the Japanese Church.

The laymen of the Church have played a very important part in the self-support movement, not only as contributors, but also as leaders. Several years before the campaign for the ¥600,000 was inaugurated a layman of the leading Methodist Church in Tokyo began a movement for the creation of an adequate fund to provide for the retired ministers of the denomination. He died before he had accomplished his purpose, but another layman of the same church continued to work for this object, and it was he who at the Kamakura Conference in 1919 presented the resolution calling for the sum of ¥600,000 for Connectional Funds, one-quarter of which was to be devoted to the Retired Ministers' Fund, and he himself was one of the largest contributors. He has also for some years laboured for the organization of a "Koenkai," or Supporters' Association, whose object is to assure to the Mission Board of his Church a fixed, dependable annual income.

There has also been fine leadership among the ministers in this campaign for self-support, and none has worked more faithfully or successfully than the late Denjiro Hatano, Chairman of the Mission Board.

D. R. MACKENZIE.

(iii) By Insisting on Self-Support from the Beginning

There is nothing more vital to the growth of a church than the matter of self-support. In churches which are dependent on outside support, both the discipline of the Christians and the progress of the church become matters of extreme difficulty.

There is one misunderstanding about self-support, which is much in evidence. It is argued that the growth of a church is like that of an individual; that in the first place it needs the help of others, then it goes on to stand by itself, and finally it in turn can help others. But if we look at the story of many churches, we find that this is not the case; on the contrary many of them have been self-supporting from the first. The very first Congregational church in Japan at Annaka, the Bancho church in Tokyo, the Naniwa church in Osaka, the churches at Imabaru and Okayama are all examples of this.

From the very first they have not received one penny of help from outside; from their beginning up to the present day they have been self-supporting.

The secret of the strength of these churches is to be found in the self-sacrificing lives of their pastors. Paul Sawayama is a good example of this spirit. When he built the Naniwa church in Osaka, the number of Christians was thirteen, and not one of them was a rich man. Sawayama's own salary amounted to ¥7 per month. But he put up with it in order to found a self-supporting church. Or to take another example, when the first fifteen divinity students graduated from the Doshisha University in 1879, there was no church which could call them. How were they to do evangelistic work? Should they accept service under a foreign missionary society at a fixed salary? Not one of them agreed to do this. One and all went out to do the work, looking to God for their support. Some five or six of them for this purpose became teachers, while doing their evangelistic work, but Sawayama gave himself wholly to the work. One of the reasons why the Congregational church in Japan has from the first had so many self-supporting churches lies just here.

There are of course many churches which owe their origin to the efforts of missionaries and Japanese workers in mission employ, but it has not been easy to lead such on to full self-support. Some of them have become so, but more of them have not yet reached this stage. From the first they have been assisted churches, and they have found it difficult to shake off this tradition. Their condition today is one that calls for serious thought. There are many such with which I am acquainted, and without exception they have no immediate hope of becoming self-supporting. Their members, even though they may have private means, are quite content with the present condition; they have no ambition to change.

Assisted churches do not owe their origin to necessity, but to the mistake of those who founded them or composed them, and who regarded them as such. It is this which lies at the bottom of Sawayama's book on the subject of self-support. He bases his arguments on the practical faith of Jesus and his disciples, and illustrates by his own experiences in trying to follow them. The very earliest evangelists of the Congregational church followed his example of faith and strove to do likewise. When Jesus sent forth his seventy disciples he said to them, "Carry neither purse nor scrip ..... for the labourer is worthy of his hire." Later, Paul like them received no

help from outside, but with an indomitable faith carried on his mission at his own charges.

Of course methods of living today are different from what they were in the early church, and there are certain details in the teaching of Jesus and his disciples, which we cannot follow literally, but the spirit and faith remains unaltered. It behooves us to the work in the same spirit, and to make disciples with the same ideals.

Self-support is not a policy about which we can sit down and quietly weigh the advantages and disadvantages; it is a thing which demonstrates the reality of a church's life. It is a thing which shows the depth of the faith of its members. It is in accord with the teaching of the Bible. It is an essential part of the life of faith. It is a matter to be observed by all Christians. A self-supporting church is the correct expression of the Church's life. An assisted church is an abnormal thing; it is like a sick church. Whatever may be the sacrifices necessary, we must do all we can to forward the true ideal.

KODO KOZAKI.

(iv) The Duplex Envelope System

The best method of Church finance is the Duplex Envelope System. As a proof of that rather sweeping statement there is the fact that since its introduction into Britain in 1912 it had been adopted by 1,643 parishes by 1925, and is growing at the rate of more than one new parish per day. In no single instance has it been a failure, and where it has been properly started it has resulted in amazing increases in the amounts raised both for work at home and abroad. Last year Captain T. F. Watson, the founder of the movement, paid a visit to the Church of England in Australia, and as a result of his addresses at over two hundred centres the system is being widely adopted in that country. When I was in Australia in 1912 the same kind of system was being used in the Presbyterian Church with excellent results, and I understand that it is largely used by various Churches in Canada and the United States.

The system enables Church members to obey the Scripture injunction—"Upon the first day of the week (systematically) let every one of you lay by him in store (individually) as God hath pros-

pered him (proportionately) that there be no gatherings when I come." The essence of the system is that the weekly contributions are placed in a small envelope ($2\frac{1}{2} \times 4\frac{1}{4}$ in.) which is divided into two parts, one marked "For maintenance" and the other "For extension." In the home countries, of course, that means that one part is for local and general Church work, and that the other is for foreign missions, but in Japan the words have to be interpreted rather differently. If the system is carried out fully a comprehensive budget is drawn out at the beginning of each year, and promises of payment are made by each member to the secretary. The secretary then supplies each member with a neat card-board box (which can be hung up in a convenient place) containing fifty-two envelopes, one for each Sunday of the year, so that even if members are unable to go to church on any particular Sunday they can still make their offering, and take the envelope to church with them next time they go. Each contributor is known to the treasurer by a number only, and he receives the numbered envelopes as they are brought in and enters the amounts in his book. The totals may be posted in the church porch each month to show the progress which is being made, but if the individual amounts are published only the contributor's number is shown, and not the name. The envelopes are placed in a box near the church door and offered in the usual way during the course of the service. Visitors may place money in the box, or receive a special envelope for that purpose. The best results are obtained by raising all the money that is required through this system, and doing away with the ordinary collections and all special appeals. And the fact which astonishes many, but which has been proved to demonstration, is that when people give more to others they give more to their own church.

We have started this system in the Chiba church this year, but as the written promises seemed likely to cause serious misunderstandings we have dropped that part of the scheme. As we are working it the system could not be simpler. The members receive the envelopes and give as little or much as they like. There is no check whatsoever upon the individual amounts given, and the treasurer only enters the totals in his book. One side of the envelope is marked "For our church," and this is meant to cover all local expenses, including the Building Fund, and contributions to the Pastorate Fund and so on; whilst the side marked "For others" provides for our payments to the central Mission Board (working

principally in Formosa), and for charitable purposes, such as work amongst lepers and the blind. An immediate result has been a very marked increase in the contributions "For others," giving us a good margin to provide for emergency calls, and at the same time the prospect of amply covering our own budget is distinctly good.

As our members become accustomed to the system I hope that we shall be able to adopt it in its entirety, for it seems to be the experience in England and elsewhere that a careful consideration of the budget, and writing out of the promises, sets a high standard which is almost invariably exceeded. Full particulars with samples (price, one shilling) can be obtained from The Church Duplex Movement, 57 Mount Avenue, Ealing, W. 5, England.

E. R. HARRISON.

(v) By a Deeper Spiritual Life

In investigating this subject I will speak from the standpoint of the Nihon Seikokai (the Japanese Branch of the Anglican Communion), as it is the church in which I have had the experience of being a treasurer for many years.

When I look back twenty-one years ago to when I was taken in as a member into St. Paul's Church, Tokyo, and ask myself if I had any idea at that time of the church becoming self-supporting, I must answer, No, I had none. Up to that time I had belonged to an English Church and had had no special reason to think about such a thing. Also I was ignorant of the financial position in a church, which was quite new to me. This recollection enables me to sympathize with those who are newly converted and received into the Church. Their position is not unlike what mine was then.

Forty years have elapsed since the Nihon Seikokai was established in Japan. The majority of its churches are still assisted by the missions from England and America. A man of forty years of age is no longer young. When he has reached that age he ought to be able not only to support himself, but to provide for a family as well, without his father's assistance. This suggests the obvious moral that after that time a church should not only be able to support

herself, but also be ready to help some of the newly established churches as well. At all events, such a determination is a very necessary thing on the part of every church member.

Logically and ideally what I have said is quite sound, but actually speaking there are not so many such cases which I know. According to my investigations in Japan, the reason why a Church continues in a state of dependency and looks for Mission help is because it is not rich enough to think about the future, but just struggles on to keep up with the present. Yet there is no doubt about the fact that church work is a permanent affair and therefore one in which its members should think about its future. Besides, everybody's fortune does not last forever. The world is changing every day. Mission support may one day be withdrawn. Therefore people should think carefully about the future establishment of the church. Now so long as congregations are few and the members are poor, the Church cannot help being in a state of dependency. Consequently, when a Christian's fortune has turned and he has got rich and his church has funds to maintain itself, then it should gladly try to help other churches as well.

In the case of some Christians who have got rich, we see that they begin to get slack and neglect going to church or making gifts for its support. It but indicates that they are getting defeated by devils in their fight and are drifting apart from their Father. It suggests a serious spiritual condition.

Now we often see, speaking by way of comparison, poor men and women offer more to their church than rich ones. It is because they have more sympathy with its needs. Of course rich ones do the same if they are really earnest, for money itself brings happiness when it is used for good purposes. But it brings devils when it is used for bad ones. When a wealthy man pays as God would wish him to pay, he is beloved by God and he helps to bring prosperity to his church, but when he spends his wealth according to his own desires, he becomes forgetful of his Lord and a bad example to others.

There are some very earnest people who plan to contribute a great deal of money if only they get rich. To do this they indulge in speculation and money-making methods without asking whether they are according to the will of God. Do they fulfil their pledges? I venture to think they do not. The desire has gone. God does not welcome gifts which have been obtained by gambling. He accepts

only those which are the fruit of honest toil and hard work. He would rather have one sen offered by a poor man than one yen by a rich, if the latter's gift is made without thankfulness and gladness.

This leads me on to my next point. I think, as I have said above, it is better that a Church should be supported by a large number of small givers so that with a full sense of responsibility she may gradually build up an endowment fund for her support. But to do this, the pastor and other leading members of the church should be cautious about putting pressure on newly won members for their contributions and donations. Such offerings to God should be the natural outcome of a thankful and glad heart. If too much is said about the duty of giving to a young Christian, he might become shy and stop attending church, which would be a very bad thing. It is therefore necessary to exercise good judgment in approaching young Christians on this subject.

Hitherto I have only referred to the lessons that I have learnt from my experience in Japan. I would now refer for a short time to those who help us abroad. When in England I often used to go to the big farewell meetings held for missionaries as they started out to go to lands all over the world. These meetings were very enthusiastic and have left a vivid impression on my memory. There were strong and brave missionaries there who looked quite determined to sacrifice themselves if necessity arose. I remember very well my late vicar in London who taught me and baptized me in his church at Streatham, how he told me that at the prayer meetings in his church they used to collect money to be remitted to Tokyo to help the missionary work there.

We in Japan should remember that these funds sent from abroad consist for the most part of small sums of money offered in a kindly spirit. They are given because those who give believe that it is the command of their Father. But we must not get the idea into our heads that these brethren abroad will always send their gifts to help us. Their help is of necessity and right but a temporary one. It is only until such a time as their brethren in Japan can walk by themselves. They truly and earnestly hope and desire that rapid progress on the part of Japanese Christians will enable them to walk by themselves. When their Japanese brethren can do this, then they will divert their gifts to help people in other lands who are ignorant of God.

Recently the English and American Missions in connection with

the Seikokai in Tokyo have started a new method of helping Tokyo Diocese on to self-support i.e., decreasing their assistance year by year at a steady rate. I think it is a very wise plan for leading the Diocese on to stand on its own legs. If a father does not encourage his son to help himself, but gives him everything he asks, the son will never get strong, but will remain weak. It is just the same with churches. As long as a church is supported always by outsiders, her members continue to be too dependent and are slow in learning how to walk alone. Clergy and laity alike with united hands and hearts must work diligently for their church's independence; it is God's will that they should do so.

It is a wonderful thing the way God helps those who help themselves. We need only to obey our Lord and go forward without any fear as to the ultimate conclusion. I would therefore close with the note that what is the greatest necessity in this problem of self-support is trust in God. We must all remember that we are fed by God and not by others. We must remember that God only lends us things for the time being, and that they are not our own. We must call to mind that we cannot take away anything that is ours when we leave this world. Strong faith in God is the all-important thing. As long as we have weak faith we can do nothing. The stronger our faith the more obedient servants we become, and the more liberal in our offerings to the church and its activities. It is along this line that the problem of self-support will be solved.

E. H. TANAKA.

The Purification Ceremony at the Meiji Shrine

IT happened that on December 30th of last year a Japanese friend and I visited the Meiji Shrine, near my home in Tokyo. It was built in honour of the great Emperor of that name, and is a noble group of buildings, in archaic style, surrounded by wide, well-wooded grounds and reached by a broad and winding avenue, with fine *torii* at intervals. In conversation with one of the official guardians, we heard that the "O-harai," a very ancient ceremony which is celebrated twice a year, would take place at 2 o'clock next day, in an open pavilion, on the right side of the avenue, a short way from the Main Shrine, but in full sight of it. We resolved at once that we would be there, and I shall always be glad to have had the opportunity, for I have seldom been so greatly impressed by any religious ceremony, or seen one in such a beautiful setting.

We were surprised to find hardly anyone about when we reached the approach to the Shrine on the afternoon of the last day of the year, though there were signs of preparation and a sense of expectancy. Though the air was sharp, it was a still, sunny day, the sky cloudlessly blue. The soft brown and gold tones of the roofs, wooden pillars and panels of the Shrine and smaller buildings, with the deep shadows under their eaves, seemed to soothe one with a delicious sense of rest and harmony. I would gladly travel far only to see the graceful soaring lines of the slender pine trees on each side of the Shrine and behind it, their green foliage and red-brown stems blending perfectly with the tints of the architecture. All was very quiet. At the last minute a little troop of people arrived and swelled the number of spectators.

There was a glimpse of white-robed figures passing among distant trees, and then a procession of some ten or eleven Shintō priests, preceded by an official in uniform, filed out into the avenue and walked solemnly, with a rhythmical swaying movement, toward the pavilion and up its wide steps. The priests were in ancient dress, chiefly white and sky-blue, with the high black caps called *eboshi* and large black shoes turned up at the toes. They ranged themselves facing us, near a white wooden stand with religious symbols upon it. As

we were some way off, we could not hear the words well, or see every detail, but first of all came the reading of a "Norito" (a religious formula, sometimes a prayer). It was, no doubt, the "Nakatomi no O-harai" (translated by Aston in his "Shintō, the Way of the Gods"), so called because it is usually read by the officials named "Nakatomi," representatives of the Mikado. It is ascribed by the Japanese scholar, Mabuchi, to the seventh century, and Aston says that "in substance it must be very much older." In this "Norito," the Mikado, by virtue of the authority transmitted to him from the Sun-goddess, declares to his ministers and people the absolution of their sins and impurities. The "Norito" begins:

"He (*i.e.* the officiating "Nakatomi," for the Mikado) says: 'Give ear, all ye Imperial Princes, Princes, Ministers of State, and functionaries who are here assembled, and hearken everyone to the Great Purification by which at this year's interlune of the sixth (or twelfth) month he deigns to purge and absolve all manner of faults and transgressions which may have been committed by those who serve in the Imperial Court, whether they wear the scarf or the shoulder-strap, whether they bear on their back the quiver or gird on them the sword, the eighty attendants of the attendants, including, moreover, all those who do duty in the various offices of States.' "

Then follow mythological details, enumerations of certain crimes and acts and diseases which defile, and directions about offerings, with promises of purification.

After this, one of the priests carried round to the others, in turn, a tray of finely cut-up bits of paper and linen (no doubt representing ancient offerings of hempen clothing), and each priest, after bowing reverently, threw away handfuls to right and left, over his own shoulders, and bowed again. Then a branch of the sacred "sakaki" (an evergreen tree with glossy green leaves), having white strips of cut paper hanging from it, was waved over their heads. Afterwards one of the priests came down the steps to the group of spectators near the pavilion and sprinkled them with the little bits of paper and linen, and waved the "gohei" over them, too.

Next, to our surprise, a priest began to snap the "sakaki" branch into small pieces and tear up yards of white paper, with great energy, and crush both into a small box, which was delivered to two priests and solemnly carried away by them down the avenue. Presently the remaining priests formed into procession and vanished among the trees again.

We lingered awhile until one of the young priests came back to the low building near, where charms of "fuda" for home worship are sold to pilgrims, waited a little for him to be disengaged and then asked him to explain the ceremony to us. His open, attractive face lit up with pleasure, and he gave us a most interesting, though only general interpretation of the main ideas. At the end of the year, there are always impurities which must be purged away, so on this last day the "O-harai" is held in the Imperial Palace (except this year, when there is death there) and other shrines, that the nation may begin the New Year undefiled. The throwing of the sacred paper and linen fragments away over the shoulder symbolizes the putting away of evil. The "sakaki" branch is waved over people for purification and thereby becomes itself defiled with their sins, and must be sent far away, so it is broken up, and with the paper left over from the ceremony, is taken to the Tamagawa (a river in the outskirts of Tokyo) and sent adrift. Thus the impurities are all removed.

I cannot resist quoting a magnificent passage from the "Nakatomi no O-harai," the "Norito" already referred to, though it may be familiar to some readers already.

"The Gods of Heaven, thrusting open the adamantine door of Heaven and cleaving the many-piled clouds of Heaven with an awful way-cleaving, will lend ear. The Gods of Earth, climbing to the tops of the high mountains and to the tops of the low mountains, sweeping apart the mists of the high mountains and the mists of the low mountains, will lend ear.

"When they have thus lent ear, all offences whatsoever will be annulled, from the Court of the Sovran Grandchild to the provinces of the four quarters of the Under-Heaven.

"As the many-piled clouds of Heaven are scattered by the breath of the Wind-Gods; as the morning breezes and the evening breezes dissipate the dense morning vapours and the dense evening vapours; as a huge ship, moored in a great harbour, casting off its stern moorings, casting off its bow moorings, drives forth into the great sea-plain; as yonder thick brushwood is smitten and cleared away by the sharp sickle forged in the fire, so shall all offences be utterly annulled. Therefore he (the Mikado) is graciously pleased to purify and cleanse them away. The Goddess called Se-ori-tsu-hime who dwells in the rapids of the swift streams whose cataracts tumble headlong from the tops of the high mountains and from the tops of

the low mountains will bear them out into the great sea-plain. Thereupon the Goddess called Haya-aki-tsu-hime, who dwells in the myriad meetings of the tides of the myriad brine-paths of the myriad ways of the currents of the boisterous sea, will swallow them up * * * * * When they have been so destroyed, everyone, from the servants of the Imperial Court to the four quarters of the Under-Heaven, will remain void of all offences whatever."

AMY C. BOSANQUET.

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The Need for Missionaries in Japan

1. THE QUANTITATIVE

SMILES will be raised when it is stated that this paper is an attempt to tell the truth. Perhaps that ought to be taken as a matter of course. Especially so, in these days of the scientific method, it is supposed that we must ascertain the facts, to discern the truth. Alas, more and more, I realize how difficult that is to do. Prejudices and predilections, obscure and unrealized motives, a psychology reaching back into ancient origins and all of our study, education and experiences often hinders us, even the most scientific, from discerning the truth. Much worse, it often prevents our acknowledging the truth when we meet it face to face on the streets.

Personally, I am not so conceited as to think myself free from prejudices and bad psychology, and thus able to discern and to tell the truth about "Missionary Reinforcements for the Forward Move," for this paper is confined to the subject of missionary reinforcements.

During the past few months, there has been a review of ourselves as missions and missionaries and also of our Japanese churches. This review is recorded in various periodicals, at many mission meetings and in several conferences. This review seems to have been a providential and timely stock-taking. We ought to be able "at this stage and with this theme" to get at the facts and review the evidence for the jury of our constituencies at home.

The theme implies a forward move. Every missionary of us believes that there ought to be a forward move, must be a forward move, and that therefore there will be a forward move. Christianity goes forward or it loses its power and influence. Moreover, without the forward look and the forward move, Christianity is in danger of dying out. But are missionary reinforcements necessary and advisable for the forward move in Japan?

I. Right here, we meet our first fact, which can be stated as a fact without evasion or equivocation or possibility of successful

denial. *The Task is Unfinished.* One missionary has objected to the terminology, intimating that in a sense the task is never finished. Well, then, let us put it, we have re-discovered how tremendous the unfinished task is. It is the tremendousness of this unfinished task that has been realized, impressed and hammered home during the last few months.

To say that the task is unfinished and tremendous does not dim in the slightest the glory and miracle of accomplishment up to the present — accomplishments of churches and missions. Dr. Wainright and President Tagawa in the January number of The Japan Christian Quarterly and Dr. D. S. Spencer in the July number portray these accomplishments splendidly, gloriously, thrillingly. In all that story of accomplishment, however, there was the undercurrent of the tremendous, stupendous, complicated, increasingly difficult, well-nigh baffling unfinished task.

Think for a moment, even randomly, of some of the figures that make apparent the task! Less than 1% of the population even nominal by Christian — 240,000 nominal Christians, and 140,000 of these nominally Protestant. If we count the population of the main islands of Japan as 56 million, the figure used in the Pan-Pacific Scientific Congress, that makes the number of Christians less than ½ of 1%. But let us not camouflage ourselves! One missionary challenges, even those figures, intimating that not over one-half of the nominal Christians on the rolls could be found. He grounds his challenge on the statistics of average attendance at morning services. Sadly we will have to admit that there is truth in his challenge, although three-fourths would seem to be nearer the facts than one half. On that basis, there would be 180,000 Christians, about one in 300 of the population, or a little over one-third of 1%.

Of this 56 million people, it is a bit disconcerting to be told that 75% are nominally Buddhist. That is, 42 million Buddhists.

There is a well-nigh unreached rural population, comprising 70% of the people, living in about 20,000 rural communities. One of the re-discoveries of our Presbyterian Mission this summer was that we are spiritually responsible for the evangelism of 8,888 of these rural communities. That is, if our Church of Christian Japan can not relieve us of the responsibility! We did not believe they can, and so accepted our responsibility in these words:

"The Mission wishes definitely to declare its responsibility

for the evangelization of the 8,888 towns and cities of 2,000 to 10,000 population, presumably beyond the sphere of the evangelistic effort of the Church of Christ in Japan."

There are 2½ million fishers folk unevangelized; 514,000 maidservants and waitresses; 500,000 toilers in the mines, of whom 83,000 are women: 62,000 people "living like rats in a hole in canal boats" in two cities alone; 3,000,000 operatives "toiling in foul air and dwelling in crowded quarters, 1,100,000 of them women and children." This array of figures is culled from the papers of Isabelle McCausland, Wm. Axling and Toyohiko Kagawa, who wrote about the social task. Are there 500 Christians in all that vast multitude? The potentialities for good or evil faiey make one gasp.

But add to that array the foul shame of Japan of about 550 licensed brothels, in 11,671 houses, with 42,268 women. One document gives the number as 211,000 women. With a vast unlicensed number it makes one agree with the writer of a recent article in The Japan Times that, if there is not a hell for men who visit these places and traffic in this evil, there ought to be. And, alas, have the Missions no responsibility in that unfinished task? Are we impotent against this ancient and monstrous wrong?

Nor is the missionary educational task finished. This summer, in our Presbyterian and Church of Christ conferences, we discovered that the Church as such had done almost nothing of any sort for Christian education. To be sure, individuals of the Church had done a little here and there. The Shingakusha, as a theological school under a self-perpetuating Board of Trustees, unconnected with and uncontrolled by the Church, is recognized by the Church and is supported by funds secured from Church members. Also, at Synod in October, the Church approved of a Deed of Trust for Kinjo Girls' School, Nagoya, and appointed its share of the trustees. But Synod failed to put across a program of a Board of Education for the Church.

While this situation is not true, of course, of all denominations, the fact remains, however, that the Missions are, by and large, still responsible for Christian education in Japan, and their educational task is unfinished. Doubtless all would agree with the "finding" of the Presbyterian conferences:

"The Church should be urged to assume fuller respon-

sibility in the sphere of theological education . . . We are convinced of the wisdom of the movement on the part of the Church to take a direct interest in the work of education . . . And there is need as well for extensive strengthening of our school staffs by the education of specially trained, thoroughly qualified (missionary) teachers for theological education, college work and secondary grade work both in Meiji Gakuin and in the several girls' schools . . ."

Comparatively speaking, sometimes I think it the sheer truth that the Church is better equipped to conduct our schools than our evangelistic and social welfare enterprises. Leaving our property values and missionary salaries, very large items of course, the support of our mission schools in tuitions and fees, if our own Mission girls' schools are any criterion, is about 18% from Mission sources and 72% from Japanese sources.

He would be a bold and rash person, however, and of unbalanced judgment who would dare to call the missionary educational task finished.

So far as the unfinished task and its dimensions are concerned, the truth seems to indicate that missionary reinforcements are still needed all along the line.

II. A second truth is that the Church is inadequate in numbers, financial resources and possibly experience to take over this huge unfinished task. In appraising the ability of the Japanese Christian communities to carry on the work of self-propagation, and after a bewildering array of figures, does not Dr. Wainright tell the exact truth as to financial resources when he sums it up thus:

"It is quite obvious, therefore, that the total contribution is not sufficient to provide for advance evangelistic work. The amount is needed almost entirely for the maintenance of the self-supporting and partly self-supporting churches."

One Japanese brother has publicly asserted that, if the financial resources, including all the properties, even including missionary residences, were turned over to the Church and its leaders, the hitherto missionary work could be efficiently administered, and the missionaries, except a few specialists, could go. It can safely be asserted that the "if" in the assertion will always remain an "if." Even though certain sums might be committed to the Church and her leaders without any missionary connection or

supervision, it is as sure as fate that, if the missionaries are retired, a very large part of the present available financial resources would become unavailable. They would simply not be given in the home lands, without the missionary on the field.

A few extremists, however, Japanese and missionary may agree with this Japanese brother. But I believe that the overwhelming majority, Japanese and missionary, would not for a moment think that the truth. Somewhat baffled about cooperative relations, I whiled away some of the time last spring in a hospital trying to write out a Plan of Cooperation, which in my temerity I thought might work. In my Plan, the so-called *dendo kyokwai* (Mission-aided churches) were turned over with their subsidies to the entire administration and control of the Japanese Church. The plan was submitted to members of our Mission. One experienced brother called my attention to the amount of time and effort—in book-keeping, letter-writing, reporting, consulting, preaching administration, itineration—that such a Plan would throw on the already busy and over-loaded city pastor. Could they, without detriment to their present tasks and duties, do their own pastoral, preaching, social-welfare, administrative and ecclesiastical work, and together with these also do all the present missionary tasks and undertake the much needed advance? Think of all the vast sum of missionary work—educational, evangelistic, social, publication, newspaper and rural evangelism work! Does not the question answer itself? Does not sheer common-sense proclaim it as truth that it can not be done without a very large diminution of the total attack?

That the Japanese leaders might do our tasks better, if they had the time and the means, is not the question. Even that claim has a question mark behind it. That claim has been pretty thoroughly threshed out. Time prevents numerous available quotations from Japanese and missionary sources, which show that Japanese leaders can do certain things better and missionary leaders do other things better. The one supplements the other.

Nor is it that much bandied, much debated and over-advertised question of withholding from indigenous leadership its rightful place. Some of our leadership at home and on the field seem very much concerned about indigenous leadership on the field and the devolution of indigenous churches (whatever that latter term may mean). The missionary literature of the day is full of it. Even

journals and magazines like The Outlook, The Atlantic Monthly and others have had leading, and sometimes mis-leading, articles on the subject. If any mission is hesitating about turning over all proper, and rightful, and advisable place and position to indigenous leadership, such are very scarce in Japan. The day of so-called missionary domination and lordship and bossism, as some like to call it, passed away in Japan long ago. More or less willingly, we long ago took a back seat. I mean all this by and large. There may be a few inconspicuous exceptions. By all means, give all possible and wise place and position to the Japanese.

There is one thing that, in all fairness, ought to be said in this connection. While being willing for any reasonable Plan of Co-operation which registers the desires and mature judgments of Japanese leadership as to the tasks and the way to do them, surely neither the missionaries now here, nor those to come, can do efficient service under any Plan of Controllism, to use the word coined by another. Nor should either the missionaries on the field or our Japanese leaders expect the freedom-loving, red-blooded, worth-while European and American manhood and womanhood to work in ways that hamper, that crush initiative, or that discourage and make heart-sick. It ought to be possible to give Japanese leadership its rightful place and at the same time respectfully, dignifiedly, but firmly claim the liberty wherewith Christ makes us free. "And where the spirit of the Lord is, there is liberty." Never is His spirit a spirit of bondage or controllism.

But these things are not the question. The question is this: Can the present tasks and the forward move be undertaken and carried out successfully without the missionary at this stage? My own Mission is now on record to the contrary, in the following word:

> "As a result of the Conference on Evangelistic Problems, one question was definitely answered in our minds: namely, that there is still a place, and a large place, for the evangelistic missionary in Japan, and will be for many years to come." (The Mission was quoted above as to the need in the educational work).

In a Joint Conference with the Standing Committee of the Church of Christ in Japan and a few other chosen persons, the unanimous finding was as follows:

> "In view of the great unoccupied areas both in city and

country, especially the absolutely unevangelized condition of many millions in the smaller towns and teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. .

"The foreign missionary era in Japan is not yet drawing to a close, any misconceptions in that regard should be dissipated; and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest possible extent."

A slightly different tang is given to it in the words of another:

"It seems to be beyond question, indeed to be a cardinal truth of the situation, that the indigenous work advances wherever there is a prompt and efficient recruiting of missionaries by the Mission Boards . . . Neither the one element nor the other can be discounted without detriment to the progress of the work."

For my part, I believe that states the truth.

III. The next point turned out to be a surprise to me. Judging from the state in my own Mission and from things read and heard, I thought the number of missionaries in all the larger missions was decreasing, and that the new missions being opened and the larger numbers in the smaller missions caused an increase. The Christian Movement gives the total number of Protestant missionaries at the end of December, 1920, as 1,267, and the total number at the end of December, 1925, as 1,250, a net loss of only seventeen. A postal to a number of the leading missions reveals the following:

	Mission	1920	1926	Policy
1.	American Board.	67	68	No recruits for evng. work.
2.	U. C. of Canada.	79	87	To occupy our territory, an increase of 4 families and 7 single women.
3.	Northern Baptist.	68	54	Maintain the present force.
4.	Methodist Protest.	10	9	Minimum missionary force and maximum Japanese force.
5.	Southern Methodist	60	70	Strengthem the force as far as Board finance permits.
6.	Northern Methodist (N. B. Ladies Board not included).	34	44	In consultation with Japan Methodist Church, increase by 20 families, if finances permit.
7.	Christian Church.	32	17	Not stated.
8.	C. M. S:	53	44	Board has not stated policy, but demands of

				Africa make increase unlikely.
9.	Northern Presb.	85	64	Policy stated above.
10.	Southern „	50	50	At least maintain present number, and increase if Board finances permit.
11.	Southern Baptist	20	24	Send missionaries when they apply and there is money to send them.
12.	Lutheran	30	42	Increase force when able to do so, especially increase for new girls' school.
13.	Reformed (Dutch)	36	39	Board: replacements only. Mission: Maximum, 47 and minimum. 40.
14.	Reformed (German)	45	48	Numbers kept as at present until equipment is improved.

This sums up as follows: Two missions have practically the same number as 1920. Four have lost in numbers, and eight have increased in numbers. One Mission and Board have a present policy of no recruits in evangelistic work, although that Mission is re-studying the matter. Their Japanese Church has opposed such a speedy devolution as was proposed. Another Mission and Board is forced by its African policy and finances not to increase. Four missions are for their present numbers. One smaller Mission stands for a minimum of missionaries. All the rest responding, eight in number, with their Boards, will increase, if funds permit and recruits are available. The Missions evidently, as a whole, believe in reinforcements.

What the attitude of the Japanese churches and leaders may be is more difficult to gauge. There is of course the usual vociferous minority, and if their noisiness is allowed to decide the issue, all missionaries would soon be leaving Japan. Judging from the attitude of the Methodist, Church of Christ, Congregational and a few other churches, and from statements from prominent Japanese Christian leaders, the consensus of opinion does not seem to favor a decrease.

Bishop Uzaki has put himself on record on this subject, in the following words (abbreviated):

"We hear it said nowadays that missionaries are no longer

needed in Japan . . . In time, of course, missionaries will not be needed. It is still premature to make such a change . . . The special work, for which missionaries are needed today, is, first . . . pioneer work in the country . . . literary and social experts. But above all we need the help of young, consecrated, talented young people for the whole campaign."

The Presbyterian Mission and Church of Christ findings were submitted to Dr. Ebina, President of Doshisha University. In a most courteous reply, he expressed great gratification over the reinforcement and forward policy therein stated.

Without further quotation, the Japanese attitude seems to me to be something like this: It is desired that the present number of missionaries of the right quality and spirit be maintained, provided they have the right attitude toward the churches. What that attitude should be will be touched upon in another connection.

IV. Still another thing is a fact, I am fully convinced. Never before could the missionary be so useful. The open doors, the points of contact, the responses in all grades of society are astonishing. In Dr. Dunlop's Federation address this summer, he thrilled us all with a vision of these open doors and the present possibilities. In an address in our own Mission meeting, in a passionate plea, he summoned us into these open paths of service, until both Dr. Robert E. Speer and Rev. Dr. Hugh T. Kerr of the Board deputation said, "It was worth coming all the way across the ocean to hear one speech like that." The point is that sane leadership in Board rooms rejoices when we on the field are eager to enter open doors.

If any one wishes to go deeply into this question, let him read the nearly 100 pages of the 1926 edition of the Christian Movement taken up with "The Place of the Missionary in the Future," and the April issue of he Japan Christian Quarterly. The latter was taken up with the subject, "The Missionary at Work in T[illegible], Country and Institutions." Not a few Japanese writers in both of these editions point out these doors of opportunity. Dr. C. Noss sent this inspiring word: "We all know that the evangelistic field is dead ripe."

Present-day Missionary experience from every source agrees in this matter. My wife and I are agreed that in all of our thirty years on the mission field we were never so overwhelmed with possible openings. On a recent trip with a moving-picture outfit

through *Wakasa no Kuni*, a Japanese fellow-worker and I had a welcome and experiences unthought of fifteen or twenty years ago. A non-Christian mayor welcomed us at one place at a meeting in a public hall and a school principal presided. Police officials and merchants gave us not ill-tempered, grudging consent, but every convenience and encouragement.

Voice after voice has come to us missionaries all over the Empire of invitation and welcome—to the homes, to the factories, even to the schools and into every avenue of this teeming life. Government officials in public addresses before Christian gatherings have requested Christian missionary assistance. It is the day of opportunity for missionaries in Japan, in spite of all the impolite and possibly mistaken immigration laws in existence.

In this day of opportunity, what seems to be required on our part is what Mr. Walton has so wisely and finely reminded us of in his editorial in the October Christian Quarterly: "a renewed sense of humility," "a fresh appraisal of our work," and "an availing ourselves of that power by which alone the unfinished task will ever be accomplished." With these things, we missionaries in Japan have one of the greatest opportunities of any body of men and women in any age and in any land.

V. What seems to me to be also a vital fact about reinforcements (and it will be my final one) is in the words of the findings above: "We state our fervent desire for the fullest reinforcements of the right spirit and qualifications . . ." *Right spirit and qualifications!*

Bishop Uzaki has very frankly told us what the Japanese derire in the way of qualifications:

"1. A man of personality, solid, dignified and trustworthy; not nervous or easily upset.

"2. A man zealous in evangelization; single in aim.

"3. A man who thoroughly understands Japanese psychology. The Japanese are sensitive, intelligent and appreciate courtesy.

"4. A friendly and affable personality, who is willing to laugh and chat and does not always want to stand on his dignity.

"5. Broad-mindness is absolutely essential; A Great Heart will easily win the hearts of the people."

That is finely put, and does not go to the extreme of twenty

years ago, when there was so much talk of "picked men," and which brought the rejoinder, "Why not ask for the Archbishops of Canterbury and York at once, and for the Apostles Peter and Paul?"

Doubtless for our educational tasks that is what will be more and more required, "Picked men and women of superior ability." No educational missionary, if it is possible, should allow himself to slump behind his Japanese colleagues in his intellectual equipment, even if it requires "sweating mental blood," as one brother put it about his study to find out whether Buddhism was adequate in comparison with Christianity. And in the social tasks, undoubtedly experts, up-to-date experts, are required.

Nevertheless, in the evangelistic task, I think it is the truth to say that men and women of fair average ability and good education, are the best qualified for the task. It would be unwise, though, to minimize the qualifications needed. Pastor Tada reminded us in the conferences this summer that the rural evangelization task required qualities of the highest order. Even an Archbishop of Canterbury or York or an Apostle Peter and Paul could be useful, if they had the right spirit.

But the right spirit? From our own missionary standpoint, we will have to add something to that of our Japanese brother quoted above. All of us will feel the need of a spirit of self-effacement, a proper spirit of cooperation and a spirit of deference to Japanese leadership. Waverers and doubters and men of uncertain mind had better not apply. If any one longs for the flesh-pots of London or New York City, he had better stay with them, or if here go to them. If any is afraid of the hardships and remembers the comforts of home, if any such wants to stoop down and drink at ease, we will all regretfully have to say, "Wrong spirit." If any one is timid about the task, or afraid of the opposition, such an one had better turn back. Better the Gideon Band, sure of the call, certain as to the task, unafraid of the enemy, pantingly eager for the forward move, unwilling to do more than snatch a necessary handful of refreshment in the rush ahead! Every such an one, knowing what he believes, rejoicing in what the whole Gospel of Jesus Christ is and does, s ing, "Not by might, not by power, but by my Spirit," — every such an one has the right spirit, and such missionaries are needed. The number does not matter. Each group will have to determine numbers by

facing its responsibility for the unfinished task and the forward move

Basing our appeal on the now ascertained facts, fully realizing that the missionary task is tremendously unfinished, honestly believing that our Japanese brothers and sisters cannot do the tasks alone, feeling therefore our responsibility, wide-awake to present opportunity and assuring those who may come an unhampered field of service, let us issue an appeal to the heroic in European and American Christian young manhood. Surely there is a goodly fellowship of those who will respond.*

HARVEY BROKAW

* Paper read at the Central Japan Missionary Conference, Osaka, Nov. 15, 1923.

The Need for Missionaries in Japan

2. THE QUALITATIVE

A HIGHLY successful meeting of the Central Missionary Association was held in Osaka recently. The Missionary policy and the need for reinforcements was the theme considered and of the large number in attendance doubtless there were none but felt edified and enheartened by the excellent papers that were presented. An atmosphere of earnest purposefulness pervaded the meeting. It was extremely unfortunate, however, that the program was so much over-crowded. The matters considered were of great importance and of such a nature that they could only be rightly understood through frank interchange of opinion, and yet no time was left for discussion. The papers were all of a very high order and were duly appreciated, and yet many must have come away from the meeting feeling that something had been lacking, that we had not yet perhaps fully grasped the significance of the problem that was before us.

There has been much said recently, both on the public platform and through the Christian press, regarding the missionary's relation to the future of the church in Japan. The discussion has generated some heat inasmuch as the opinion has been expressed, it seems, that the task that the missionary movement had set for itself in this country was nearing completion. The report of this opinion has been given rather wide publicity, far more than it deserved in fact, for the reason, first, that it is an opinion shared by few and, secondly, because the reason for the opinion has been quite generally misunderstood, and misrepresented. However that may be, it has called forth a storm of protest. And it is no wonder. We all sympathize with the protest, and share in it, at least in so far as it combats a tendency to minimize the task that is yet before the Christian church in Japan. We are all agreed in believing that as yet we are only at the threshold of the undertaking. Also we are practically of one mind in this, viz. that while recognizing that the major part of the responsibility is

in the hands of the Japanese, we believe still that the part the missionary is to play in the great enterprise is by no means over. Probably most of us, and certainly this is true of the American Board Mission to which I belong, would rather look forward to an increase in foreign cooperation than to a diminution of it.

The vastness of the field, so much of it entirely unreached as yet, and the utter inadequacy of the Japanese church as at present constituted, to accomplish what must be done, forces us to such a conclusion. And this conclusion is reinforced also by the expression of urgent desire on the part of many representative Japanese Christian leaders that cooperating Christian Missions redouble their energies rather than relinquish them. None of us, therefore, who are in touch with the situation here on the field, but are ready to urge a forward movement rather than withdrawal, and if there is anyone who feels that any other sentiment is at all widespread and that he is called upon to resist, I think he will only find himself fighting against a man of straw.

But the main problem before us is untouched by any such recital of facts of need as are usually urged as reasons for missionary reinforcement. The main question is, on the contrary, how is the end that we have in view, namely, the evangelization of this great people, to be most effectively accomplished, and how is the missionary to fit best into the program? That the main burden for the evangelization of Japan rests and must rest primarily upon the Japanese church we have all recognized in theory, though until recently it has been regarded, in the main at least, as preeminently the missionary's job. It *was* such, unavoidably so perhaps, from the nature of the case. A start had to be made, organization effected, machinery set in motion, the genius of our Christian faith thoroughly taught and exemplified and embodied. That was the missionary's task. No one else could do it. But in the meantime the native church has been growing, developing—becoming indigenous. At the same time, too, with the development of the church, national self-consciousness began to assert itself. Bondage to foreign domination of whatever sort, whether in politics, business, education or religion, came to be a bogy and was feared and fought. In consequence the church suffered, and for the reason that here was a bit of the body politic that was inclined to yield, all too meekly, in subservience to the foreigner's influence and program, and that was too much for the

strict Japanese nationalist. It was nothing to fight, however, only to ignore and withdraw from. Left to itself it would eliminate itself in time.

Again, it is a distinguishing characteristic of the educated Japanese mind to discountenance and repudiate anything that savours of narrowness in religion. "Seek truth and wisdom in all the world that the foundations of the Empire may be strengthened," said their "Charter Oath," and the history of her religious development bears witness to the fact that this is the fundamental Japanese spirit. One after another Buddhism, Confucianism and Christianity were welcomed and espoused, not with the idea that the new was to supplant the old but only to supplement and add to the common stock of truth. There was no reason, to the Japanese mind, why all religions might not be given equal recognition and approval, so far as they contained truth that was worthy of acceptance. Toleration was the word, and eclecticism.

There is a Christ for the "Japanese Road" as there is for the "Indian Road," but it is a differently conceived Christ. In India the literati are willing to accept Christ and yield themselves to the influence of His spirit provided only that Christ is divorced from the Christian system and from the hated western civilization that has grown out of it. In Japan, however, while there is little aversion to swallowing western civilization whole, few are ready to yield themselves to the control of an institution or a way of life that is called Christian, however willing they may be to accept the fundamental Christian principles which Christianity teaches.

Feeling as they do, then, is it strange that they should have little use for an institution like the Christian church ,deplore it as we may, until they come into sympathetic relations with it? For the church as they see it, is an institution organized on monopolistic lines, with an exclusive system of philosophy and faith and ethics, and that refuses to take cognizance of other systems of thought and life. And especially does it become obnoxious to them when it is regarded as an institution brought into the country by foreigners, the representatives of armed powers which have no other end in view than the thoroughgoing establishment of an ecclesiastical system that they expect to become all-inclusive.

On the other hand, however, there is no people in the world who are quicker to welcome and respond to new truth than the

Japanese. Probably no nation in modern times has so thoroughly grasped the purport of the Christian message or so fully espoused the ideal ethical principles which Christianity has to give, while still standing aloof, in the main, from the Christian church and its propaganda.

A little thought will show that this contention is true. In the first place, the other great religions of Japan have been profoundly influenced and modified by Christian thought since they first came into contact with it. In several of the more progressive sects, especially of Buddhism, the process of incorporation and adaptation has gone on to such an extent that it is difficult to say now what is distinctively Christian and what Buddhist. This is perhaps one of the greatest results and triumphs of the Christian propaganda. Count Otani himself, head of the great Honganji sect of Shinshu, has no hesititation in stating that the rebirth of Buddhism was brought about by the coming of the Christian missionaries. "I am frank to say," he declares, "that we have copied many things from the Christian church because we found them to be good." It is true that in this he refers more to the outward organization and methods and to the example of zeal that the Christians have set, than to Christian ideas, but far beyond what he is willing to confess perhaps, the thought-content of their faith has been rejuvenated as a result of the Christian contact.

Then, in educational circles the influence of Christian ideas is everywhere apparent. Consider the ethics taught in the schools. How often do those whose business it is to teach such subjects in the government schools of the country frankly confess that the basis for the major part of their teaching is found in the Bible and is exemplified in the character of Christ. The principles of life as taught by Jesus are more and more coming to be recognized in Japan as the only satisfactory basis for ethical conduct. And then, the missionary and Christian pastor are more and more welcomed on school platforms, with perfect freedom accorded them to deliver their Christian message, with all due regard of course to the proprieties in the case. And that means simply that if a Christian wishes to get his message across at all widely in this country he had better be careful of the label he puts on it.

The influence and popularity of Christian thought is seen again in the growing demand for Christian books, especially for Bibles

and hymn-books and the like — a demand that has kept up now for many years. And not only so but their own non-Christian literature also, is becoming more and more permeated with Christian thought while the secular press, in its editorials and serious articles especially, is becoming increasingly Christian in tone. The editor of the English edition of the daily Mainichi gave me to understand sometime ago that any contributions we Christians might care to make to the columns of his paper would be welcomed, with the tacit understanding of course that the material presented should be of an acceptable nature.

The truth is that the better class of thinking people of Japan at least, even though they are entirely outside of the churches, are demanding and are being fed on Christian pabulum. What people the world over, indeed, are better informed regarding the the best that is being published and the best that is being taught in the religious field, than the Japanese?

And not only are they reading and thinking along these lines but more and more they are seeking to exemplify the principles of Christian teaching in their daily conduct. Pastor Miyagawa made a statement some ten years ago that in his judgment there were at least a million people in Japan who were ordering their lives in accordance with the teachings of the New Testament. This, in spite of the comparatively meager showing of less than 200,000 Protestant Christians connected with our churches. If there were as many as that ten years ago who were Christians at heart—and we must realize that such people would belong to the influential classes—what must be the effect of the working of that leaven upon the thinking people of the nation through all those ten years!

One effect we begin to see is in the zeal for reform that has sprung up during the last few years. A few weeks ago a great national rally was held in Tokyo under the auspices of the W. C. T. U. for the purpose of enlisting the cooperation of the various reform agencies throughout the country, Christian and non-Christian alike, in a great nation-wide campaign looking toward the abolition, in the immediate future, of prostitution as a licensed institution. The effect produced was remarkable in the extreme—quite beyond expectation. For 200 accredited delegates came together from associations from all over the country, largely Christians but with many Buddhists and others among them, and together talked

and together planned for the accomplishment of their great objective, raising on the spot a large part of the 60,000 yen needed for the campaign. The point is the conference was Christian throughout, in its emphasis and purpose, though it was by no means confined to Christians, nor called such.

Another meeting of quite as great significance, perhaps, though different in character, was a recent meeting of the Federation of Women's Societies of Western Japan—an annual event—held in Osaka under the auspices of the great secular newspaper, the Asahi Shimbun. To this meeting 340 delegates came from all over this section of the country and considered together carefully during a period of two days a great variety of questions, some of them trivial but most of them of vital significance to the life and morals of the nation. Among these was the abolition of the prostitute system, that was approved unanimously, as was also the extension of the period during which the sale of *sale* of *sake* to minors is prohibited, from the age of 20 as it is now, to the age of 25. Also the incorporation of scientific instruction in school text-books, etc. was advocated. The discussions were all on the highest plane and were carried on by women who were tremendously in earnest about getting things done that would be to the advantage of the nation. But the surprising thing about it was that not only was the conference planned and carried through by non-Christian women meeting under non-Christian auspices, but though they were engaged in a discussion and were launched upon a program that was distinctively Christian in its purpose, the Christians representing the churches of the nation were lamentably few. Of all the missionary women of this section of Japan who might have been on hand to help guide thought and ideals into the highest channels, there was but one missionary woman present. But she was given a place on the platform and was able to make a contribution that was not only acceptable but that brought her great audience to tears by the sheer force of the truth that was brought home to their hearts.

And so the question arises, why are not the Christian forces more fully identified with these great movements for righteousness that are going on in the nation? They are movements that are thoroughly Christian, and yet too big to be compressed into the little ecclesiastical moulds that most of us are so jealous for. The churches as such are not in these movements, though the W.C.T.U.,

a body of aggressive Christian women, unable to find scope for their energies within the system, are. The pastors and Christians generally are too often conspicuous by their absence when things of moment are being planned or when warfare against intrenched evil is being waged. It is so in the work of the Temperance Society; it is so in the Purity League. It is so in other movements, too often, alas! Is the leadership in those very movements on which we pride ourselves as Christians, about to slip out of our hands and go to the Buddhists or to government officials or to non-Christian educationalists whose practice may be, forsooth, more Christian than our own and all because we are too busy with the organization and oiling of our ecclesiastical machinery to take time for such things?

Why is it that the Christian enterprise does not move forward with the momentum that was promised in the early years? That churches here and there, alas, how often! lose heart almost before the fight has begun and ever after have a name to live but are dead? Are the Christians supine? Are the missionaries halfhearted? If so, what is the trouble? Perhaps it is that we haven't a program that is big enough to enlist and hold real live Japanese. That we haven't a job that appeals to a modern red-blooded American or English young man or young woman. Perhaps it is because our horizon is narrow and our program picayune while there are big non-Christian men and women around us who see things in the large. Or perhaps it is rather that we have such an exaggerated idea of our own importance that, practically, we ignore the paramount responsibility of the Japanese church for the evangelization of the Japanese people, and, by assuming too much, fail to secure the measure of cooperation that will make our work effective.

But what, it will be asked, is the bearing of all this on the problem of reinforcements? This, that though we are calling loudly for reinforcements, we haven't a clear conception of our relation to the movement as a whole and consequently have no job sufficiently satisfactory to offer them that will bring them.

And what is our job then? To my mind it is twofold. First, in loyal cooperation with all the best forces in the nation, in the church or outside of it, to identify ourselves with every movement for righteousness that is going on around us and, to the limit of our ability, seek to permeate such movements with the ideal

ethical principles of the Gospel and get them into operation as widely as possible. This is the very heart of the movement for the establishment of the Kingdom of God.

But secondly, our task must be, above all else, in and through the church primarily, together with our Japanese confreres, to stress *Christ*—Christ as the living, vitalizing, loving personality to whom we give our undying and unqualified allegiance as our Master and leader in every enterprise for human betterment. Nothing less than devotion to him as our Lord, whether for ourselves or others, will suffice as a dynamic in the enterprise to which we have committed ourselves. So we must *preach Christ* as the living Lord, more vigorously, more persistently, than we have ever yet done, and, in the circles where we have a right to give intensive culture, press his claims home to the hearts and wills of men. This is not to preach doctrine, but Christ, not to exalt the church as the end but as the means only—one means, though the chief means, doubtless, of the Kingdom. The church is the great God-given vehicle, we believe, through which we as followers of the Master and the Saviour of men are to witness, and the Spirit is to be conveyed to the hearts of men. But the church must throw itself into the thick of the fight, prepared to lose its life, if need be, for the Kingdom's sake. We do well to magnify the mission of the church. There is no other force that can be compared with it for the task for which it is organized. But let us, while holding true to it and while linking up as far as possible all our activities with it, beware of making the scope of its mission too narrow. Japan needs the church—a strong Christian church—but it must be broader in its outlook and sympathies to appeal widely to the Japanese.

The situation presents a simply unparalleled opportunity to the man who can catch the vision and is ready to adapt himself to the conditions. But for the mere propagandist, the man who expects to bend things to his will and fit men into his groove, doubtless there is a place for him but it is not in Japan. What is needed is men and women with special qualifications for getting Christian ideals and principles into operation widely, regardless of ecclesiastical relationships, and men who are at the same time intensely loyal to Christ as their personal Master, with power to enlist others under the same banner. Perhaps such men may be most needed in educational fields, perhaps in evangelistic fields.

That must be left to the Mission or the Christian body concerned. Certainly no lines should be drawn that will sever a man from work in any field where the field needs him or where he is able to function to the highest advantage in it. Specialists will be required — men of superior spiritual fitness and adaptability to human needs. This settled, there will be no problem regarding missionary reinforcements. That will take care of itself—that is, provided we can get before the eager youth of America and Europe a clear picture of what the missionary's job is, and before the Board of Secretaries that are the power behind the throne, an equally convincing appeal. So let us go on with confidence, working together for the triumph of the Kingdom, which takes in all movements for human betterment, all truth, all loyalty and all passionate devotion to such high ideals as those for which our Lord lived and finally gave up his life.

C. B. Olds

National Christian Council Notes

William Axling

The Religions Bill:

The Religions Bill has been shelved. The opposition to it on the part of a large section of the Christian community grew in intensity with each passing week. Not for many a year has there been staged so revealing a demonstration of the solidarity and vitality of the native Christian movement.

In the campaign against the Bill, the indigenous Church stood absolutely on its own feet and fought its own fight. Its leaders, without any suggestion, abetment or help from the missionaries, seized upon the danger points in the Bill, forced the Government and the people to face them, picked their allies among the legislators and entirely on their own initiative and resources planned the attack and pushed it through to a successful conclusion.

The campaign also brought to light an encouragingly large number of staunch friends of Christianity, among the press, in political circles and among the people at large. The experience has shown anew the sweep and strength of the influence of the Christian Movement in this land.

There are indications that the Government will re-submit this Bill at the next session of Parliament. In the face of what has happened, however, it will doubtless be greatly modified on its next appearance.

This incident also demonstrates the fact that public opinion has become a controlling creative force in Japan. When a section of the people, even though it be a minority section, insistently speak, both the Government and the people stop to listen and alter their course of action.

The Tango Earthquake:

10,008 casualties out of a population of 57,261 tells the tragic story of the stricken Tango district. An eye-witness of the conditions at the town of Mineyama says:—

> "The town presented a sight which beggars description, the whole scene was one of death and desolation. 1500 people lay burned and buried beneath the ruins. Strong men were weeping like children. The women and the children were terrified by the awful holocaust which had swept the town and were exhausted from lack of food and clothing and exposure to the bitter and wintry weather. Directly the earthquake struck the town bringing it to the ground in one second, the whole place was swept by fire. When this had subsided, people who had escaped with their lives were left in utter darkness."

The response to the Council's appeal for funds for relief has been prompt and generous. Over ¥2,000 has already been forwarded to the Christian Relief Commission which has been set up by the Christian forces of Osaka. This Commission will function through five Christian Relief Stations, established at important centres in the devastated area. It will specialize in work for children and old people, help those looking for friends and relatives and carry on a programme of evangelism.

The Whole World Akin:

In the shrinking world of to-day the sorrow of one nation touches sympathetic hearts the world around. At its last annual meeting, the Foreign Missions Conference of North America, representing practically all the Foreign Mission Boards of the United States and Canada, expressed its sense of comradeship with Japan in the following resolutions:

"WHEREAS, His Imperial Majesty, Yoshihito, has been gathered to his Fathers and his people have thereby been plunged into profound mourning, and

WHEREAS, His Imperial Majesty, Hirohito, has ascended the Throne and inaugurated the Era of Sho-Wa, which signifies Glory and Enlightened Peace:

BE IT RESOLVED, That we, the representatives of the Christian Missionary Societies embraced in the Foreign Missions Conference of Canada and the United States, do hereby express to our brethren of the Christian Churches and Missions in Japan, through the National Christian Council, our sincere sympathy in the bereavement which has come to the Japanese Imperial Household and people, and at the same time our felicitations on the accession to the Throne of an Emperor and Empress already distinguished for their interest in spiritual and humanitarian affairs, and

BE IT RESOLVED, That we do invoke the blessing of God, the Father of all Mankind, upon their Imperial Majesties and do pray that as the new Era was auspiciously begun on Christmas Day, so its glory may be enhanced by the Enlightenment of the Prince of Peace, and

BE IT RESOLVED, That a copy of these resolutions be sent to His Excellency, the Japanese Ambassador to the United States and to the Honourable, the Consul-General for Japan, at Ottawa, Canada, for transmission by them to the Minister of the Imperial Household.

Christian Literature Society Notes

A. C. Bosanquet

At the end of 1926 Dr. Wainright, the Chief Secretary of the C.L.S. left Japan on furlough, intending, however, to work hard on behalf of the C.L.S., while in the United States. During his absence no special new enterprises are being undertaken, especially as the new building plans are not yet fully developed and funds are low.

Many people will be glad to know that Dr. Broadus' *"Treatise on the preparation and delivery of sermons"* (Sekkyo gaku) has been reprinted. The translation is by Dr. Chiba, the price ¥2.50.

"The history of the hymns" (Sambika rekishi) by Rev. R. Ebizawa is now in the press.

The old favourite *"Pollyanna"* was reprinted at the end of the year as a pretty gift-book, with the heroine herself, all smiles, on the cover.

The translation of Kate Douglas Wiggins' *"The Birds' Christmas Carol"* has had a great sale.

Among books which should be published shortly are Dr. Knudson's *"Beacon Lights of prophecy,"* Miss Upton's *"Daily religious talks in the kindergarten,"* (revised and probably with a new name,) *"A straight way towards tomorrow,"* (a study circle book on Christian social service), Clarke's *"What is a Christian"* and a new booklet on prayer called *"Contact with God"*; also four charming little books, full of pictures, for small children, about the children of China, India, Africa and Palestine.

Purity Notes

P. G. Price

The Japanese W.C.T.U. and the Purity Society feel that the hour has struck for their final battle with Public Prostitution in this country. They believe that the prospect never was so hopeful as now and that anything else than the ultimate effort would mark them as unfaithful. Every ounce of available energy must be utilized. The union of these two organizations in this great campaign has greatly increased its efficiency. They have now asked the foreign missionary community to take their part in the campaign both as workers and to help in the finance. At their request a representative meeting of missionaries was called in January in Tokyo, and a Foreign Supporting Association was formed with

the following on the Executive Committee:—Chairman, Dr. E. C. Hennigar; Publicity Director, Rev. P. S. Mayer; Secretary, Rev. P. G. Price; Mrs. Gilbert Bowles and Dr. William Axling. An appeal to the missionary community was issued under the following names:—Mrs. Willis C. Lamott, Mrs. Gilbert Bowles, Mrs. C. B. Tenny, Dr. G. M. Rowland, Dr. William Axling, Rev. P. S. Mayer, Dr. E. T. Iglehart, Rev. Mark R. Shaw, Rev. P. G. Price, Mr. G. S. Phelps, Bishop C. S. Reifsnider, Miss Isabella MacCausland, Dr. H. W. Myers, Dr. A. K. Reischauer, Rev. W. H. Erskine, Dr. J. G. Dunlop, Mr. Gurney Binford, Miss Emma R. Kaufman, Rev. W. H. M. Walton. In addition the names of Dr. E. C. Hennigar and Dr. A. J. Stirewalt should have been included but by some oversight were omitted.

This movement has the hearty support of every missionary and very generous contributions are confidently expected. As the payments are spread over three years, large contributions are possible. Over twenty missionaries have already given ¥100 each or more. In case the reader has been overlooked, the address of the Union Haisho Movement is No. 1/4 Misaki Cho, Kanda, Tokyo.

Sunday School Notes

H. E. Coleman

Some Practical Experiments in Daily Vacation Bible School Work:

ONE of the very best experiments in Daily Vacation Bible School work that has yet been tried in Japan was put on in Shikoku last summer by Rev. W. J. Callahan and his Japanese associates. Two schools had been conducted in Matsuyama the summer before, but this time they were taken also to the country towns.

In the first place he began by making request of the Theological School of Kwansei Gakuin that some special training be given to their students so that they would know how to conduct Daily Vacation Bible Schools during the summer. This was done through a short course of lectures given by Mr. David E. Yokota. He was also asked to conduct an institute for the local Christians in Matsuyama. Five days were given to this, using the hours from 4 in the afternoon until 9 at night, with one hour out for supper. Thirty earnest workers were enrolled in this intensive training institute, and although some could not attend in the afternoon, the average attendance was nineteen. The following subjects were covered as well as could be in the twenty hours available:—Music, Handwork, Teaching the Bible, Directed play, Bible Dramatization, Child Psy-

chology and What is the D. V. B. S? This brief course gave the young people a good understanding of the purpose of the school and, with the literature that was put into their hands, definite knowledge of how to carry on schools. The experience of Mr. Numano the local leader was enough to put inspiration into the whole group, for he said of the last year's work, "Never in my life have I known such delight. For the first time I have seemed to feel the heart of the teacher and the heart of the child beat as one." Mr. Callahan said that he thought the work done by the young people of the Matsuyama Church alone in the conduct of their school justified all the work that was put into the institute. These young people raised their own finances, and conducted a successful school for ten days in August.

Some of the local workers thought that while such a school was good for a place like Matsuyama it was not practicable to conduct such an intensely religious school in a country community without the background of previous Sunday School training. Their experience however, showed that this fear was entirely unjustified; for one of the best and most enthusiastic schools was conducted in a country town where there had been no Christian work done previously. There had been only one cottage meeting, but there was a Christian teacher in the school, and he secured from the principal the use of the school building for the Vacation Bible School. He also helped in the teaching. Although the children had never heard a Christian prayer or sung a Christian hymn, when they were told of the school with its varied programme they flocked in, and the enrollment reached the surprising figure of 152. They entered at once heartily into the singing of the hymns, and the other activities and the attendance was practically perfect. On one day when the whole school was gathered by the principal the 300 children practically all attended. The teachers said that the children entered heartily even into the worship and responded to the Christian teaching in a remarkable way, so that they felt the week's continuous teaching had made a deep religious impression. The principal had been at first indifferent and even critical, but when he saw the programme in operation and the response of the children, he became an enthusiastic endorser of the whole plan.

Four such country schools were conducted, each from three or four days to a week. The following programme was generally followed: Opening worship, 20 minutes; Bible teaching by classes, 30 minutes; intermission, 5 minutes; Handwork, 20 minutes; Review of school work, 40 minutes; Directed play, 20 minutes; Music, 20 minutes; story hour, 30 minutes; closing worship, 20 minutes.

One town where a school was planned was said to be a rather tough place. The Y. M. A. hall had been engaged for the school but it had not even been swept out and there was no equipment. The young men cleaned the hall and announced an evening meeting where they told some interesting Bible stories, and explained their plan for a Vacation Bible School, and the next day there were 63 children and this was afterwards increased. The interest was splendid and when the young men had to

move on to the next place the whole school escorted them to the train and insisted on carrying their baggage. In general, evening meetings were held and so the Gospel message was given to the community. In the last place, when only three days were left in which to work, the three workers were met at the station by an enthusiastic group of local young people who had secured the town hall for the school and had it all fitted up for the work, and the children gathered and enrolled. They began at once with their teaching programme and had another wonderful three days. What joy to work with such eager young people and children!

The places where the schools were held were not all ideal, but show what can be done where there is a purpose and a will. The village school building was best, of course, and the town hall next. Then there was the Y. M. A. hall, and a Japanese residence had to answer in one place.

Thus with the employment of three young men during the month of August and the help of a number of volunteer workers, four country Daily Vacation Bible Schools were conducted. Almost 400 children were reached with happy Christian hymns and intensive Christian teaching. Through the many hours of the many days that the teachers were able to be with the pupils intimately there was an opportunity for a taste of Christian living and time for Christian example to have its effect that is impossible in the one hour of Sunday School teaching in a week. This rich experience shows that here is a most effective means of coming into touch with new homes, of opening up new communities to the Gospel message, and of reaching thousands of children every year. In Korea last year there were over 30,000 children in the D. V. B. Schools. Why can't Japan do as well?

In the way of literature we now have a pamphlet explaining the D. V. B. S. and a Handbook of eighty pages that gives the information needed for conducting a school. Besides these we have two texts for the Bible teaching, one mainly for the Primary grade and one mainly for the Junior grade children. Then we have attendance cards and report blanks. Literature will be freely sent to those who wish to know about the work.

Temperance Notes

Mark R. Shaw

Revision of Juvenile Temperance Law Postponed

On February 17, the bill for the revision of the Juvenile Temperance Law, raising the age from 21 to 25 years, was introduced in the Diet. Owing to the illness of Mr. Bokuichi Takahara, the oldest member of the

Lower House, who had hoped to present it, Mr. Masaji Yamaguchi of the Shinsei Club, a small liberal reform group, and one of the younger leaders, made the presentation address. It was sponsored by seventeen members representing all parties and a working majority of the House had promised to support it. After brief discussion it was referred to a special committee of nine, including six of the Bill's sponsors, one supporter and two *saké* dealers. The committee had five hearings with some very heated discussion. At one session Mr. Tobuchi, a member of the Diet but not on the Committee, spoke against it for three hours. On March 1 the committee reported it favourably 6 to 2, and urged its adoption.

After several attempts of the dry leaders to get action on the bill it was brought up for discussion on March 17th. After limited debate, during which Mr. Yotatsu Tanaka and Mr. Ko Tanihara ably supported the bill, a motion to bring the bill up again for second reading was lost by vote of 139 to 87, which killed the measure for the present session of the Diet, which closed on March 25th. Of the 211 members who had pledged their support, 108 were absent and 16 changed their minds. This reverses the action taken last year when the bill was passed by the Lower House by a large majority in the closing hour of the session. The Temperance League leaders had felt confident of sufficient votes in the Lower House to pass the measure, although they did not anticipate success in the Upper House at this session. Mr. Bokuichi Takahara, aged 76, the oldest member of the Diet, who had hoped to speak for it, was unable to be present on account of illness. He plans to organize a group within the Diet to work systematically for its passage.

As the campaign developed the opposition, which hitherto had been largely that of conservative indifference, became more organized and aggressive, and the Government is understood to have passed word along informally that the measure should be defeated, or if passed in the Lower House, it should be smothered in Committee of the Upper House. The main contentions of the opposition were that *saké* drinking was a time-honoured national custom, that the law could not be enforced and would create disrespect for all law, and that it would seriously curtail national revenue. But back of these arguments is the fact that many of the members had received aid from the *saké* brewer for election campaign expenses, and hoped for that aid again. It was claimed that the passage of the bill stopping drinking by the youth between 21 and 25 years of age would probably cause a reduction of from 15 to 20 per cent in the total *saké* consumption, and a consequent loss of over forty million yen (¥40,000,-000) in revenue as the present revenue from *saké* is about ¥238,000,000, or about one-eighth of the total revenue of the Imperial Government.

Several leading dailies, including the Osaka Mainichi, Osaka Asahi, Tokyo Asahi, Kokumin, Yomiuri and Hochi have given nominal, but not very enthusiastic or aggressive support to the bill. The great majority of the heads of the colleges and universities, however, had given their endorsement to this bill, which sought especially to make the present

law include all students, members of the young men's associations, and those in the military service. Dr. Masataro Sawayanagi, of the House of Peers, president of the Imperial Education Association and president of the Japan Intercollegiate Prohibition League, declared the bill to be really the most important measure before the Diet.

Apparently, although there seems to be quite a general agreement that it is well for minors not to drink, there is not yet sufficient public sentiment for a more inclusive measure. The fundamental need, of course, is more extensive and intensive education, not only on the physiological but also on the psychological, sociological, economic, financial, historical and political, as well as moral, aspects of the problem.

The dry leaders declare that they are disappointed but not discouraged, and that they will renew their endeavours even more aggressively for the education of public sentiment on this question. The Association for the Twenty-five Year Law, to which the Young Women's Buddhist Association has been added, making thirteen organizations affiliated, and with which the Central Association of Social Work, a semi-governmental body, is actively cooperating, at a conference on March 23rd determined to carry on a definite and aggressive educational campaign during the coming year. Plans for the renewal of the campaign in the next Diet will be given special consideration at the coming convention of the National Temperance League which meets in the Chamber of Commerce at Nagoya, April 13-15, at the W.C.T.U. convention in Tokyo April 19-21, and the Intercollegiate Prohibition League Convention in Tokyo, May 7th.

Missionary Fellowships

Five missionary fellowships (yielding $750 a year) and two missionary scholarships (yielding $450 a year) are available each year at the Union Theological Seminary, New York, for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been eagaged in actual service, not undergraduate students.

Applications for the year 1928-29 should reach the Seminary by January 1, 1928.

Of the missionary scholarships assigned for 1927-28, one comes to Japan, namely, Professor Gakuzo Kubota, Theological Department of Kwansai Gakuin, Kobe, Japan. Of the others, four go to China, one to Syria, one to Turkey, one to Brazil, and one to Ceylon.

Correspondence

Hikone, March 9, 1927.

To the Editor of The Japan Christian Quarterly,

Dear Sir,—

I have read with much interest the contributions of the representatives of various divisions of the Church Universal published in the Quarterly, each telling of what, in the eyes of the writer, his particular branch of the Church could contribute to a United Church. In each of the articles there is much food for thought on the part of all members of the different Christian bodies working here in Japan as well as elsewhere. But good as is this symposium, would it not be helpful if someone, perhaps the same persons, would write another series of articles setting forth the things which each of these branches now lacks more or less and which it might gain through union with this or that other branch? This would be a far harder task, and would take far more moral courage, but would it not be worth while?

There are none of us who, down deep in our hearts, think that our branch of the Church is entirely perfect. Or if there be any such person it is useless for him to enter this discussion for he would talk, not about union, but about absorption. Practically all of us are really keenly conscious of this or that sort of shortcomings in our own organizations and it would do us good to acknowledge them. "Confession is good for the soul" of a Church as well as of an individual and to acknowledge in concrete form that we would be glad to gain this or that benefit from union with one or another of our sister organizations would be nearer a real confession than enumerating our strong points. Laying too much emphasis on what we call our possible contributions to a United Church, especially in our public utterances, savours somewhat of a tendency to confess the faults of others rather than our own. Would it not then help very considerably to hear more such utterances as that of the prominent English Baptist minister who said some few years ago in a public address on this subject that a United Church without the historic episcopate would be a calamity, or words to that effect. No doubt, too, there are members of that same episcopate who would be very glad indeed to get the fire and zeal of some of our Baptist brethren into the hearts of some of their slower clergy. Of course, not all Baptists would agree with the one quoted above, and not all bishops would acknowledge the lack of zeal and fire, or admit that they might gain it from union with the Baptists, but would not such a discussion help in bringing us nearer together?

It might help too, if we were each to indicate some of the things which we are afraid of losing if we should join with others. This would also be a difficult thing, and might cause a good deal of discussion, and

what we would actually lose would of course depend largely upon the nature of the dominant forces, humanly speaking, in the new body. But it might make the problem a little clearer if we were to be frank about all these matters.

Thanking you for allowing me the space in your magazine, I am,

Yours very truly,

P. A. SMITH.

(It is almost unnecessary to say that we are fully in sympathy with the suggestion made by our correspondent, but before putting it into effect, we should be glad to hear from others of our readers their ideas on the subject. THE EDITOR.)

Book Reviews

A STUDY OF SHINTO, THE RELIGION OF THE JAPANESE NATION, by Genchi Kata, D. Litt. Published by the Meiji Japan Society, 225 pp.

Dr. Katō is one of the best known of the Japanese authorities on Shintō. He is an associate professor of the Imperial University of Tokyō and occupies the chair of Shintō. He is the author of numerous publications in the Japanese language dealing with the subject of comparative religion as well as with the native religion of Japan. He is already known to English readers as the author of articles on Shintō in the *Japan Magazine*, the thirteenth edition of the *Encyclopaedia Britannica* and the *Transactions of the Asiatic Society of Japan.* In his English translation of the *Kogoshūi* he has made available to foreign students important materials for the study of early Japanese history. His new book on Shintō must be regarded as a valuable contribution to the literature of the subject. The work is mainly a rendering into English of material previously given in the form of lectures before Japanese university audiences.

The primary object of the book is found in the author's attempt to trace what he terms the genesis of the ethico-intellectualistic aspects of Shintō. The discussion deals only incidentally with Shintō institutional history. The major effort of the writer is devoted to outlining the development of a significant moral content in Shintō teaching itself. Thus the book may properly be regarded as mainly a study of Shintō doctrine. The position here occupied by Dr. Katō is in marked contrast with that of some of the Shintō revivalists of the later Tokugawa period who attempted to demonstrate that pure Shintō had no ethics, and, what is

more, that the uncontaminated Japanese had no need of ordinary moral instruction since he was so divinely endowed as to do innately what the Chinese (and other foreigners) could only accomplish by punctilious and painful obedience to external standards. Over against this Dr. Katō adopts a point of view and a method vastly truer to the facts both of human psychology and of Japanese historical development. He avows his main purpose to be that of calling attention to the evolution of certain higher aspects of Shintō belief and practice hitherto more or less neglected by Occidental students of things Japanese.

In his introduction he reminds the reader of the existence of two different branches in modern Shintō, namely the Thirteen Shintō Sects and State Shintō, the latter consisting of the cult of the shrines (*Jinja Shinto*) and its accompanying ethical instruction (*Kokutai Shintō*). The discussion deals almost entirely with the second division of Shintō, although it is of course true that many of the religious ideas and ethical precepts to which the author calls attention in his subsequent treatment underly both branches of Shintō. One can only regret that Dr. Katō did not find space to consider more in detail the actual distinctions that should be made between the thirteen sects and the government cult. The two are often confused even in official utterances and there is no adequate treatise in any language, Japanese or foreign, to which the student may turn for direction.

In the introduction a preliminary definition of religion is also given. The essence of religion is declared to be "One's consciousness of being in a special relationship with the Divine." This involves a vital faith in the real existence of something superhuman or transcendent from the human point of view. Religions, in general, may be divided into two great classes, the anthropic that is, homocentric religions, and theocratic, or deocentric religions. The former finds gods in man and nature; the latter find gods, or God, above man and nature. In the former man becomes god; in the latter a sharp distinction is drawn between god and man. Christianity is taken as an example of the latter; Shinto, on the other hand, may be taken as an example of the homocentric tendencies of the religious life. Some readers will undoubtedly raise the question as to whether the distinction is a valid one. The point need not be discussed here, however. The average foreign student will be more interested in the actual facts of Shintō cult-life and ethico-intellectualistic development to which the author devotes his main effort.

The earliest stage of Shintō that can be discovered in the old records was apparently identical with that level of general primitivity to which the name animatism has been applied, i.e. the objects of worship were certain forces of nature in and of themselves, and not certain mysterious powers regarded as residing therein. In this respect Dr. Katō agrees with the great eighteenth century Shintoist, Motoori, in the view that there was in ancient Japan a simple nature worship in which the sun, the moon, mountains, trees, fire, etc., were themselves the objects of

adoration and supplication. This primitive world-view, or better, primitive reaction toward the extraordinary objects of experience, ultimately gave way to a true animism wherein independent deities were regarded as dwelling in or ruling over the forces and objects of nature. Shintō thus became what the author calls "sheer polytheism," with its vast throng of deities of sun, moon, stars, thunder, lightning, rain, wind, sea, mountain, earthquake, volcano, hot-spring, underworld, trees, grass, cereals, etc.—all the *yaoyorodzu no kami* of the Way of the gods. At this stage of development fetishism and phallicism, which indeed still survive, flourished.

In the succeeding phase of evolution, this polytheistic aspect of Shintō passed gradually into pantheism. At the same time tendencies toward henotheism and even monotheism manifested themselves, and these may greatly condition the future. The strong influence of Buddhist philosophy in effecting this evolution is frankly recognized. Dr. Katō cites valuable illustrative source material from various Shintō texts that make this point clear, as for example Amaterasu Omikami, the great Shintō sun goddess, is thus interpreted by the author of the *Miryu-Shintō-Kuketsu*: "Amaterasu-Omikami is the True Body of the Primordial Buddha, all-pervading, ever-present, having neither beginning nor end."

Moral ideals and practices have undergone a similar development. As an important part of the intellectual awakening suggested in what has been briefly outlined above, the old myths have been allegorized while certain objects and practices originally fetishistic or magical have been made the symbols of higher ethical ideas. The case of the change that has taken place in the interpretation of the mirror, the sword and the jewels of the Divine Imperial Regalia is cited in this connection. These objects were originally magical charms, "but as men's minds intellectually and morally awoke the Three Divine Imperial Regalia took on an ethical significance, imbued with symbolical meaning." The mirror thus symbolizes wisdom, the sword courage, the jewels benevolence. Here again the fundamental part played by Confucianism in producing this moral expansion is explicitly acknowledged. Thus, to give a further conspicuous example of this ethical evolution, early rites of bloody human sacrifice finally gave way to dignified ceremonial and higher moral expressions in which it was apparent that "not human sacrifice alone but animal sacrifice as well had become incompatible with the religious consciousness of the Japanese, enlightened both by Buddhist precepts of universal benevolence and by Confucian ethical teachings."

In its total development then Shintō has passed, on the doctrinal side, from anamatism to a pantheism that manifests latent tendencies toward monotheism, and on the ethical side, from a primitive tribalism in which impurity and crime were largely ceremonial to an emphasis on personal virtue and sincerity. Says Yamaga-Soko, the founder of Bushidō, "The surest passport for entrance into communion with the Divine is Sincerity. If you pray to the Deity with Sincerity, you will assuredly realize the divine presence." Here Shintō affords glimpses of

religious universalism and gives evidence of having achieved a Way of Life worthy of place alongside of the principle of universal love in Christianity or that of unconditional benevolence in Buddhism.

An examination of Dr. Katō's exposition accordingly goes to show that in sketching the outline of moral and intellectual progress in Shintō he has merely indicated—with due regard to Japanese variations—some of the main steps in the religious evolution of the human race. Furthermore it is plain that, intertwined as the higher developments of Shintō are with those of Buddhism and Confucianism, it is impossible to study its advanced ethical and religious forms without reference to assimilations from these two other great Oriental faiths. The total situation is one that should greatly encourage all who are genuinely interested in the spiritual progress of man, since it points at once to the fundamental moral unity of the human race and to the value, perhaps the necessity, of religious syncretism. It shows the way to a better and a wider cooperation between the forces of at least some of the world's living religions in the realization of common ideals of humanity.

The real difficulties which the book raises in the mind of a non-Japanese reader are of course not at this point. All right-minded men will undoubtedly rejoice in the growth of universalism in Shintō. It is in connection with the claims of Shintō as a national religion that major problems arise. How can Shintō make a worthwhile contribution to universalism and at the same time meet demands made upon it in the interests of the Japanese state? Of course everything depends upon what is regarded as its necessary content in this latter function. Dr. Katō's discussion makes it plain that Shintō is first, foremost and always a national religion. The last chapter of the book is devoted to a consideration of the unique position of Shintō among the world's religions. In this one seems to see the author's profession of personal faith—"Shintō as a national religion never dies; it still is, and ever will be." It is intimately bound up with the existing political and social life of Japan. It has culminated in Mikadoism or the worship of the Japanese Emperor as a divinity, during his lifetime as well as after his death. It expresses itself in the peculiar religious patriotism of the Japanese, glorifying their Emperor as the centre of faith.

Granting that such statements manifestly partake more of the nature of a *credo* than of detached objective analysis, yet the fact remains that they well express the inner meaning and drive of modern official Shintō. And while it is true that the actual public worship of the living emperor is a negligible factor (appearing here and there perhaps as a matter of private sentiment but never as a part of the state ceremonial), yet an investigation of the actual organization and the ceremonies of the shrines will support the correctness of Dr. Katō's analysis. Shintō with its many gods and goddesses—some of them personified forces of nature, some of them authentic ancestors, both ordinary subjects and rulers—is centralized about the worship of the spirits of deceased sovereigns. The greatest of the shrines, the most elaborate of the ceremonies, the strongest of the

efforts of the government are all devoted to the fostering of Imperial Ancestralism. Here Shintō becomes a mere instrument of the state designed to support the *status quo* in political and social affairs. Whether the eternity of the national organization of Japan is forever bound up with all this is a big question. How, for example, is this form of Shintō to adjust itself to the growing forces of democracy, to an increasing understanding between throne and people wherein co-operation gradually displaces awe and worship, to an expanding intelligence that more and more questions the historicity of some of the greatest of the alleged ancestors, to a threatening agnosticism that repudiates faith in the *kami* as so much irrelevant superstition, yes, even to a budding universalism that finds itself cramped and stultified by an outworn nationalism? Shinto has passed through great transformations in the past; even greater changes are undoubtedly before it.—D. C. HOLTOM.

YOUNG HEARTS IN OLD JAPAN, by Maude Madden. Published by Revell, New York. Price ¥3.03.

In the first place, I must congratulate the authoress of "Young Hearts in Old Japan" upon her happy choice of a topic. One cannot read through this book without feeling that the writer is well versed in things Japanese. It is certainly not the kind of book which is sometimes supposed to be written by an ambitious tourist after a week's stay in Japan.

The illustrations which she has picked up are chosen with good taste and are cleverly explained. However, only one exception may be pointed out in a picture which is inserted between pages 42 and 43, where you will find "A Buddhist Priest at Prayer in a Japanese Home." I must call the attention of the writer to the fact that it is not in a home, but in a temple, as revealed by the folding doors behind the idol and the idol itself.

Now, let us go, chapter by chapter, through this work in its attempt to draw the pictures of "young hearts in old Japan." In the first chapter, we find the description of "Fairyland Chrysanthemums," which is more or less a production of the writer's penetrating imagination. In describing that famous story of Ushiwaka and Benkei, nobody will object to comparing them with David and Goliath, but it sounds very strange and rather funny when Ushiwaka is likened to a dancing-girl. By the way, the spelling should be Ushiwaka, not Ushiwaki. I do not know whether the writer tried to put it in a lighter vein than the fighting scene of David and Goliath, but if her description of Gojo Bridge gives any idea of dancing to the English readers, I must say it makes me smile.

It is very interesting to note that the superstition of the Year of the Monkey is well connected with the unlucky married couple who were born in that particular year of the twelve cycles. In the character of

Michiko, we see the old type of Japanese woman whose moral code was one of absolute obedience and devotion. The character of Katsu and his behaviour are like those of persons whom it is not hard to find today; they are the cause of much suffering to the women of Japan.

In "Takako's Talisman," we read the following sentence; "It was awful for Japanese girls to show such emotion in public." This will be perhaps a most difficult passage for Westerners to appreciate, but this is another evidence to show how thoroughly the writer understands the psychology of Japanese women. Every detail of Takako's movement, even her emotion is so naturally and minutely depicted that we can hardly find any trace of the superficial observation which might be that of a foreign writer.

The love of Buddha—the teaching of Buddha—is always associated with a sad feeling or experience, so that those who kneel before him with clasped hands have invariably expressed some such sentiment. Therefore, it is quite unnatural, to my mind, to picture young people who sigh before Buddha with their love affairs, however poetic it may sound. I am afraid I am too realistic as a critic.

I could not but reflect for a moment when I came to read that "Japanese are expert gossips about others, but reticent about their own families." This is certainly food for thought. Though Japanese are not demonstrative in the matter of expressing their emotion, we admit that there are gossips among Japanese women. Whether or not they are expert, I do not know.

Under "Superstition," we find a younger sister who takes the place of her elder sister and is married to her brother-in-law. It may seem horrible to Western minds, but the spirit of resignation and unselfish devotion to the deceased make such decisions possible.

As a whole, I venture to say that this book has attained its object in presenting the inner life of young hearts in changing Japan, and I share with the Japanese readers their joy and happiness in finding a good interpreter of Japanese life and thought whose aspiration it is to describe Japan as she is today. In closing, may I call the attention of the writer to one more point. In one place I found that the motive of establishing a kindergarten was in the expression of pity toward a certain class of our people. I sincerely hope the writer will find it possible to write another book about Christian work in Japan from a different angle. I wish to express once more my personal appreciation for the delightful reading I enjoyed in this book.—TSUTANO SAITO.

A DAUGHTER OF THE SAMURAI, by Etsu Inagaki Sugimoto. Published by Doubleday, Page and Co., 314 pp. Price $3.00.

This is one of the most charming books that has been written about Japanese life. Not only is it of considerable literary merit, but also the sympathy and dignity which marks it throughout lifts it at once onto

a level far above that of the average book. In a simple straightforward manner Mrs. Sugimoto tells of her experiences in her "samurai" home, of the environment amid which she was brought up and the spirit which pervaded it, and which followed her into her new home in America. She explains simply many of the customs and points-of-view which mystify the average Westerner, and in doing so leaves him wondering if it is not he rather than the Oriental who "does everything upside down." The book possibly errs in avoiding unduly the shadows of Japanese life, but that aspect has not been neglected by other writers. Not the least valuable part of the book is the way in which it reveals almost unconsciously how the Spirit of Christ may permeate and enrich the "samurai" spirit, and in doing so help to create a right temper towards those old religions which modern Japan seems so anxious to discard. We from the West can learn from this book how manifold are the ways in which our faith may be expressed, and how undesirable it is to attempt to present it in too cast-iron a mould. We have no hesitation in saying that this is one of the most valuable contributions towards a better understanding between East and West that has appeared for some time.—W. H. MURRAY WALTON.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Ruby Anderson, 3131 Aoki Machi, Kanagawa, Yokohama, by the 20th day of March, June, September and December respectively. Contributors will greatly oblige by drafting items in the form now in use.

BIRTHS

CHAPMAN. On Feb. 19 to Rev. and Mrs. Ernest N. Chapman, P. N., Shingu, a daughter, Ernestine Inglis.

CHAPMAN. On Dec. 28, 1926, to Rev. and Mrs. Gordon K. Chapman, P. N., Asahigawa, a son, Theodore Woolsey.

MOORE. In March to Rev. and Mrs. Lardner of Gifu, P.S. a son.

NACE. On Jan. 30 to Mr. and Mrs. I. S. Nace, R.C.U.S., Akita, a daughter, Rebecca Keifer.

SMALLEY. On Mar. 24 to Rev. & Mrs. F. A. Smalley, C. M. S. Tokyo, a daughter, Margaret Cecilia.

MARRIAGE

THOMPSON-GOODMAN. On Jan. 14 at the Aoyama Gakuin, Rev. E. W. Thompson to Miss Zora Goodman—both of the Methodist Episcopal Mission.

DEATHS

ALBRECHT. On Dec. 5, 1926, at Long Beach, California, Mrs. Leonora B. Albrecht, A.B.C.F.M. 1887-1901.

BOULTON. On Dec. 17 at Monkton Combe, England, Miss E. B. Boulton, for many years a Missionary of the C.M.S. in Japan.

GREEN. On Jan. 10 at San Diego, California, Mrs. J. K. Green who as Miss Mathilde Meyer was a member of the A.B.M. 1887-1893.

HAIL. On March 23, at Wakayama, Mrs. J. B. Hail, P. N.

HOY. On March 3, at sea, Rev. W. E. Hoy, D.D., formerly of the R.C.U.S. Dr. Hoy was returning home from China where he had been working since 1900. He was one of the first editors of The Japan Evangelist.

JONES. On Jan. 15 at Summit, N. J., U.S.A., Mrs. W. Y. Jones, P. N.

LOVETT. On Sept. 18, 1926, in America, Mrs. W. P. Lovett. Mrs. Lovett as Miss Cora McCandlish served as a missionary with the A.B.M. 1897-1902.

ARRIVALS

BURMEISTER. On November 29, 1926, Miss Margaret Burmeister, M.E.F.B. Miss Burmeister is located at Aoyama, Tokyo, for the present

CHASE. On March 4, Mr. and Mrs. John T. Chase, to join the staff of the Yotsuya Mission.

COOK. On March 31, Miss M. S. Cook, M.S.C.C., from furlough to Nagoya.

CURTIS. On March 18, Dr. W. L. Curtis, A.B.M. from furlough to resume his work at Doshisha University.

DRAPER. In the Autumn, Miss Winifred Draper, M.E.F.B., from furlough. Miss Draper has charge of the women's work of her Mission in Yokohama and vicinity.

FESPERMAN. On March 21, Rev. F. L. Fesperman and family, R.C.U.S., from furlough to continue in evangelistic work at Yamagata.

DeFOREST. On December 25, Dr. Charlotte B. DeForest, A.B.C.F.M. from furlough, to resume her work at Kobe College.

HAMILTON. On March 31, Rt. Rev. Bishop and Mrs. H. J. Hamilton, and Miss Hamilton, M.S.C.C., from furlough to Nagoya.

KERR. On March 4, Rev. and Mrs. C. Kerr, P.N., from furlough. Address: 32 Hitsu-undo, Keijo, Chosen.

LEA. In March, Miss Lea, daughter of Bishop Lea of Kyushu, to work under the S.P.G. at the Shoin Jo Gakko, Kobe.

MURRAY. In March, Miss Edna B. Murray, P.E., from prolonged furlough. Miss Murray will again take charge of the music department at St. Margaret's School, Tokyo.

PAINE. On March 22, Miss Margaret R. Paine, P.E., from furlough.

SKEVINGTON. On March 31, Misses Florence and Gladys Skevington, W.A.B.F.M., loaned by the West China Mission to teach temporarily in Shokai Jo Gakko, Sendai.

SMITH. On April 18, Professor Arthur D. Smith, and family, R.C.U.S., from furlough to Tohoku Gakuin, Sendai.

SOMERVELL. In March, Miss M. Somervell, S.P.G., from furlough to Numazu.

SKILES. On January 17, Miss Helen Skiles, P.E., from furlough.

SPROWLES. On January 17, Miss Alberta S. Sprowles, M.E.F.B., from furlough to resume her duties as Principal of Aoyama Jo Gakuin.

TAYLOR. On November 29, 1926, Miss Erma M. Taylor, M.E.F.B., after several years' absence from the field. Miss Taylor has taken up evangelistic work in Hiroshima.

TREMAIN. On January 17, Rev. and Mrs. Martel Tremain, P.N., newly appointed. Address: 10 Go-chome, Nozaki Cho, Kobe.

WILLIAMS. On January 17, Miss Hallie R. Williams, from furlough.

DEPARTURES

ALLEN. On April 16, Miss Thomasine Allen, W.A.B.F.M.S., Sendai, on furlough via ports.

BAZELEY. On April 21, Miss Mary Bazeley, Japan Evangelistic Band, Kaibara, for England on furlough.

BOULDIN. In April, Mr. and Mrs. Bouldin, S.B.C., Kokura, on furlough, on account of the illness of Mrs. Bouldin.

BRAITHWAITE. On February 17, Mr. and Mrs. G. B. Braithwaite, Friends' Mission, Tokyo, on furlough.

CHAPMAN. Mrs. J. K. Chapman and four children, P.E., Asahigawa, on furlough.

COUSLAND. On April 8, Miss Jessie Cousland, P.N., Shimonoseki, on furlough. Dr. and Mrs. Cousland, notice of whose resignation appears elsewhere in these columns, and Miss Cousland sailed together on the Empress of Canada.

FOOTE. On January 25, Miss Edith L. Foote, P.E. Kyoto, on furlough.

GOVENLOCK. On April 6, Miss Isabella Govenlock, W.M.S.U.C.C., Shizuoka, for a year's furlough.

HACKETT. On March 29, Mrs. H. W. Hackett and children, A.B.M., Kobe, on furlough. Mr. Hackett will sail in June.

HECKELMAN. On December 14, Rev. and Mrs. F. W. Heckelman, M.E.F.B., on furlough. They are making their home at Columbus, Ohio.

HEREFORD. On March 18, Mr. and Mrs. W. F. Hereford and daughter Adah, P.N., Hiroshima, on furlough.

MAUK. On March 30, Mrs. Laura Mauk, Tokyo, Evangelical Mission, on furlough. Address: Dover, Oklahoma, U.S.A.

McALPINE. On April 8, Dr. and Mrs. R. E. McAlpine, P.S., on furlough.

NACE. On May 12, Mr. and Mrs. I. G. Nace, and family, R.C.U.S., on furlough. Home address: St. Paul's Orphans' Home, Greenville, Pa., U.S.A.

NEWBURY. On April 16, Miss Georgia Newbury, W.A.B.F.M.S., Sendai, on furlough via ports.

RUIGH. In February, Mrs. D. C. Ruigh and two children, R.C.A., on furlough. Mr. Ruigh and daughter Eleanor will sail in the near future.

SCHELL. On April 2, Miss Naomi Schell, S.B.C., Kokura, on furlough.

SCOTT. On March 24, Rev. and Mrs. J. J. Scott, C.M.S., Tokushima, with their two sons Peter and Martin, on furlough.

SHAW. In February, Rev. and Mrs. R. D. M. Shaw, S.P.G., Hiratsuka, on furlough.

SPACKMAN. On March 17, Rev. and Mrs. H. C. Spackman, and children, P.E., Tokyo, on furlough.

STOKES. On March 17, Miss Kathleen Stokes, S.P.S., Kobe, on furlough.

WARREN. On March 29, Mrs. Warren, A.B.M., Miyazaki, on furlough. Mr. Warren will sail in June.

WEIDA. In April, Professor F. Wharton Weida, teacher of English in Tohoku Gakuin, Sendai.

WEST. On March 23, Rev. and Mrs. R. E. West, M.E.F.B., Nagasaki, on furlough.

WILKINSON. On April 21, Mr. and Mrs. C. S. Wilkinson, Japan Evangelistic Band, Fukuchiyama, for England on furlough.

RESIGNATIONS AND RETIREMENTS

COUSLAND. Dr. and Mrs. P. J. Cousland, P.N. Dr. and Mrs. Cousland sailed April 8th for Victoria, British Columbia, where they will reside in future.

DOSKER. Dr. and Mrs. R. J. Dosker and family of Matsuyama P.N., on account of Mrs. Dosker's health. Dr. Dosker has accepted a position as Young People's Secretary of the Foreign Mission Board of the Presbyterian Church, North.

FOOTE. Mr. E. W. Foote, P.E., from the faculty of St. Paul's University, Tokyo.

MISCELLANEOUS

FREE METHODIST MISSION. Rev. William Pearce, a bishop of the Free Methodist Church of North America, arrived in Japan February 18th and later presided over the annual meeting of the Japan Conference. The Bishop sailed for home on March 16th.

REFORMED CHURCH MISSION. The Rev. Wm. Bancroft Hill D.D., of Vassar College, New York, and Mrs. Hill are spending about three months in Japan visiting the missionaries in the stations of the R.C.A., Mission in Japan. The Dr. and Mrs. Hill are members of the Japan Committees of the Boards of the Church in America.

ALLCHIN-ROWLAND. The engagement is announced of Miss Marion Allchin and Mr. Paul Rowland, both of whom come of A.B.C.F.M. families.

DOZIER. Rev. C. K. Dozier, S.B.C., has been elected Dean of the Theological Department of Seinan Gakuin, Fukuoka.

STEGEMAN. Rev. H. V. E. Stegeman (S. T. M. Hartford) has been installed as Professor of New Testament, in the Theological Department of Meiji Gakuin, Tokyo.

WELCH. Bishop and Mrs. Welch have returned to Seoul from their trip to India.

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Who's Who in this Issue

Mr. K. J. Saunders, D. Litt, is a Professor of the School of Religions in California. He was at one time a missionary of the C.M.S. in Ceylon, and has written several books of Buddhism.

Rev. D. C. Holtom, D.D. is a missionary of the A.B.F.M.S. working in Tokyo and is a recognised authority on Shintoism.

Rt. Rev. Bishop Naide, D.D. is Bishop of the Nihon Seikokōka in the Diocese of Osaka. He has long made a special study of the subject of ancestor worship.

Rev. D. Ebina, D.D. is President of Doshisha University.

Miss Michi Kawai is a well-known figure and leader in Y.W.C.A. and student work.

Mr. S. Tsukada after serving some years as a Government official has been in charge of the Sendai office of the Newspaper Work. He has been a pioneer in developing correspondence courses in Christianity for country folk.

Mrs. M. N. Tsuruno is a teacher at the Girls' First High School in Kobe and is a member of the Seikōkai.

Dr. William Axling is a missionary of the A.B.F.M.S. and is Secretary of the National Christian Council, and ex-Chairman of the Federation of Christian Missions.

Rev. D. C. Hennigar, D.D. is a missionary of the United Church of Canada, and has been prominent in using the Press for the Purity Campaign.

Miss de Forest is President of Kobe College, and is a missionary of the A.B.C.F.M.

Sir Charles Eliot, G.C.M.G., lately British Ambassador to Japan, is an authority on Buddhism, whose recent book on the subject is already regarded as a standard work.

Dr. C. Noss is a missionary of the R.C.U.S.A. Mission who has been over 30 years in Japan, largely engaged in country evangelistic work. He is the author of various books.

Rev. J. C. Mann, M.A. is a missionary of the C.M.S. and an ex-Chairman of the Federation of Christian Missions.

Mr. S. Saito is the Secretary of the Y.M.C.A. in Tokyo and prominent figure in all Student conferences. He was one of Japan's representatives at the recent Conference on Pacific relations.

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EDITORIAL NOTES

The Christian Message to Japan

AMONG the various methods used by our Lord Jesus Christ in preaching the Gospel to the men of his day, there was perhaps no single one which was more effective than His use of parables. He was able through them to convey spiritual lessons with a power which none of His contemporaries knew, although, as has been pointed out, a great deal of the substance of His message had been already uttered by the religious leaders before Him. The secret of this method was that by telling these simple everyday stories, He was able to catch the attention of His listeners and go on to win their response. He was speaking in terms which they understood, and on things which touched them every day of their lives. He knew the secret of that sympathy, which, as Bishop Gore has pointed out, "means a real entrance into the condition of another's consciousness." Other religious leaders might from a distance point out quite correctly the way that people should go, but He went along the way Himself and by the attractive power of His personality has ever since drawn people after Him. It was said of Luther years later that "The people were able to follow him, step by step, and he was never so far in advance that they were unable to see his footsteps."

Now we often wonder if one of the reasons for the relatively slow progress of Christianity in Japan, especially outside the bigger

cities, is not due in large measure to the fact that the Christian message is not sufficiently linked on to the experience and outlook of the people to whom it is given. "If religion is unrelated to a man's work, then it is apt to have no central of guiding force in his life." Thus wrote one of Oxford's most brilliant younger dons in trying to sum up the spiritual lessons he had received as a chaplain in the war. Is it not equally true of the campaign out here today? The average Japanese is quite friendly disposed in his attitude to Christianity, yet he regards it ultimately as a thing outside the circle of his interests, and so to be taken or left at will. He fails to realize and feel that it is something which makes a demand on him because of its very close connexion with all that he holds of value.

If the above is a true statement of the position, then it follows that his failure to respond is in part the result of the way in which Christianity has been presented to him. In Japan today there are two methods which are very much in evidence. Either Christianity is set forth as a religion which is in accord with modern scientific and philosophic thought, or else as a means of salvation from that spirit *fuan* (lack of peace), which is so much in evidence. Nobody would belittle the intellectual or emotional appeals of Christianity, but we would plead that they be given a proper place in the whole message. What Japan needs today and what will above all else elicit on her part a response to the Christian appeal is the realization that in Christianity there is a spiritual power, which enables her to adjust herself fairly to her new environment, which offers that balanced and progressive spirit of leadership such as the time demands, and which at the same time conserves all that is of permanent value in that spiritual and cultural heritage, which is one of her greatest possessions. Such an approach will not in any way weaken the appeal to the individual to surrender his life to Jesus Christ, but it will show that in doing so he is taking a step which has a very practical relation to the everyday life, both of himself and of those around him.

There is today an insistent call to us to re-think the method of our presentation of the gospel of Jesus Christ. It is not enough to preach "Repent" without going on to shew its close connexion with "the Kingdom of God."

The Crisis in China and Its Effect on Japan

A question that has often come up in recent correspondence

from abroad is "How is the situation in China affecting the progress of Christianity in Japan?" Taken as a whole, we are inclined to say that it is not affecting it much. Conditions in the two countries are so utterly different. The indigenous Church in Japan is already firmly established without missionary dominance; Japanese leadership is an accepted fact; in the big mission schools, which constitute such a problem in China, Japanese co-operation and co-administration are such normal things that the term "foreign" is not heard in connexion with them, certainly not as a term of abuse.

But if the present position in China does not affect Japan much, so far as Christianity is concerned, we are of the opinion that the position in Japan is likely to have considerable influence on the future of Christianity in China. The lessons which we have learnt from the hard school of experience and failure, the story of the growth of the Japanese Church, the various methods of adjusting the relations between Church and Mission, of which an example is given in this issue, and the relation between Government and Missions, especially in the realm of education, should all be of value to the Church in China, when the day of her self-realization fully dawns.

In the meantime it behoves us to regard with sympathy and remembrance the Chinese Church in her struggle towards self-expression, and to be ready to give her at any time the help she desires.

The National Christian Council and the Churches

So long as the Church of Christ in Japan is rent into its present divisions, just so long is there a need for a National Christian Council, which can in some way represent the Christian forces as a whole. That a Church which at the most numbers only half of one per-cent of the total population is divided into twenty or thirty denominations is a tragedy; for these various groups to refuse to co-operate with one another, would be almost a comedy. The Christian attitude on social and moral questions and on education is by its very nature one affecting the whole body; it cannot be treated sectarianly. Survey work, if it is not got going to trample on comity or produce unlimited duplication, is essentially a co-operative task. On matters pertaining to the relations between Church and state, no self-respecting government would send a representative to each separate sect in turn; it would ask them to give a united opinion, or none at all. To all but to those who "are too blind to have desire to see," such a body as the National

Christian Council is an obvious necessity.

But if the National Christian Council is a necessity, it is all the more important that its terms of reference be clearly defined, for it owes its very existence to an anomalous state of affairs brought about by the divided nature of the Christian Church. This necessity is seen at the present time along two special directions. In the first place it can never be a substitute for unity, only a step towards it. For that reason it must not be confused with federation, which is in a way a make-shift for unity. In so far as a Council stimulates the desire for unity by promoting the spirit of co-operation, it is a success; to the extent to which it weakens the necessity for it, it is a failure. It is this fear, perhaps, more than anything else, which keeps one of the biggest bodies in the country from applying for membership.

In the second place the council should avoid any appearance of usurping what are the functions of the churches themselves. We are prompted to make this assertion in view of the stimulating criticism made by the Secretary of the National Christian Council of Japan on another page of this issue, in which he finds fault with the churches and missionary body for not giving greater support to the recent evangelistic campaign of the Council in the city of Tokyo. There is nobody but will sympathize with the lament of such a whole-hearted evangelist as Dr. Axling; but it is possible that one of the reasons for this alleged lack of interest and support is due to the conviction on the part of churches and missionaries alike that the task of evangelization is primarily a matter for the churches and not for an extraneous organization like the National Christian Council. A united effort may get bigger meetings, but it is a moot point if it gets more results. As a demonstration of the widespread appeal of Christianity and of the essential unity of the Christian forces, such a campaign has without doubt an occasional value, but the more intensive and essential work of building the Church is the task of the churches themselves. Evangelization is their very life it cannot be neglected or relegated to others. If, therefore, individual efforts seem weak because of our divisions, the solution is not to be found by combining the effect but by curing our divisions.

Statistics

We have been asked to correct certain data with which we were provided in the last issue. On p.112, the funds raised by the Lutheran

Church in 1926 should read as ¥11,595 and not ¥2,595 as stated. The gift per church member therefore becomes ¥5.50.

In this connexion we may say that it is our hope to have in an early issue a critical study of the whole system of keeping statistics as at present practised in Japan. Suffice to say that at present, so many different methods are employed that it is almost impossible to arrive at any general statistics which are of any value whatever! Here is an opening for the National Christian Council!

The Christian Message and Buddhism

(i)

In accepting the Editor's invitation to contribute some thoughts upon the very complex question of the relations of these two great religions, I realize that the most that can be attempted in a brief article is to arouse discussion. And I am not unfamiliar with the experience of one who seeks to build a bridge and has stones thrown at him from both banks. Yet this matter must be discussed, and there are not wanting signs of a spirit of greater friendliness. Surely we can see the good points in both these two great faiths. They are the two greatest movements in history, and both contain elements of supreme value. Both appeal to the good in man, both offer him comfort and encouragement, and both incarnate a very lofty ideal of conduct.

The first step in an attempt to compare them must needs be a study of the historic Founders. And here we may take a brief glance at these great figures, and recognize at once that they belong to different orders of saintliness. After a century of discussion it is becoming clearer, to some of us at any rate, that Sakyamuni, whatever else he is, and he is a very complex figure, is first of all an Indian Mystic of the Yogi type. It is thus that he is revealed in early Buddhist art, and such passages as the famous Dialogue with Vaccha[1] make it clear that he claimed recognition, not as a philosopher, nor even primarily as a moral teacher, but as the exponent of a Truth which he had himself experienced, "profound and hard to realize, not to be grasped by logical reason, subtle, intelligible only by the wise, tranquillizing, sweet."[1]

It is to this experience of an other-worldly calm that he calls men. He urges them to seek within themselves the sources of strength and illumination, to stem the tide of passion, and so to reach the Island Refuge of Nibbana. His dying words to the inner circle of his followers are a calm statement that all is transient, that there is none to help them, and that they must work out their own salvation with earnest zeal. An early follower, who had evidently drunk deep of this spirit, thus describes the great Solitary:

> Buddha, Awakened, Brother of mankind,
> Controlled and rapt from things without
> To inner vision, glad of heart and calm .....
> Rejoicing to renounce the lures of sense is he,
> As gold well purified from earthy dross.
> Lo! as some mighty elephant, superb
> Amidst Himalayan forest ways he goes ..
> So rapt in meditation, breathing deep,

(1) "Dialogues of the Buddha," II 33 Majjhima Nikaya 72.

Composed is he in body and in mind.
Freely he passes whereso'er he will.
As some pure lotus bloweth undefiled,
So liveth he the Uncontaminate.(1)

It is a fine picture of an Indian Solitary and Seer. But Sakyamuni is also Teacher, Physician of sick souls, Prophet of a new Dharma for the individual and for society. He preaches a Universe of Justice, and teaches man how to work with it and to find joy in doing so. Let us glance at the Founder of Christianity. Jesus is the Prophet of a Father God—intensely aware of human need and sin, calling men to a true knowledge of God, and seeking to establish the kingdom of the Spirit. Himself radiant with the certainty of God and of His ultimate victory, He bids men be of good cheer, and gives them new and often paradoxical standards of human conduct. Finding themselves in a new relation to the Father they are to set up a new human society—whatever the cost.

He is Himself Friend of Sinners and Suffering Servant of God—His Father and theirs.

"Father, into thy hands I commit my spirit," were His dying words; and one who knew Him most intimately says of Him:

For when he suffered for you he left you an example,
And it is for you to follow in his footsteps:
Who committed no sin, nor was guile found on his lips:
Who was reviled and made no retort,
Who suffered and uttered no threat,
But left all to Him who judges justly.
He bore our sins in his own flesh upon the Cross,
That we might break with sin and live uprightly:
By whose wounds we have been healed.
You were astray as sheep but are returned
Now to the shepherd and guardian of your souls.(2)

Thus while the companions of Sakyamuni represent him as the serene, strong, calm example of what his followers are to be—a Yogi of a well-known Indian type, the companions of Jesus represent him as not only an Example of patient suffering and sinless love but as the Shepherd and Guardian—a Suffering Messiah realizing an ideal familiar to the more spiritually minded of the Jews.

Each group uses categories well-known in its old traditions of spiritual life. But neither group can rest satisfied with these. Jesus is for the early Church more than the fulfilment of old Hebrew ideals; Sakyamuni is for the early Buddhists more than a great Seer. In what does the uniqueness of each consist?

In answering this question we are faced at once with the difficult problems of textual criticism: the Sakyamuni of History largely eludes

(1) Theragatha, ccxlvii.
(2) 1 Peter 2.

us, and we have to choose between several interpretations offered us by his own followers. Is he the "Elder Brother of Men" or "a God over the Gods"; is he human or divine? Buddhists are far from agreeing about him.

The Jesus of History we may claim, with Weinel, "to know full well"; yet there are the Synoptic, the Pauline, and the Johannine interpretations to be weighed. Personally I find it helpful to believe that both great Teachers were consistent and creative thinkers: that a view of each therefore must be found which is coherent and free of contradictions. Thus the Johannine Christ is in some ways a truer picture than the Synoptic Jesus. To Him God is Father, and the apocalyptic element in His teachings is sublimated and consistent with this Love of the Father, as it is not always in the other Gospels. Yet much in them is obviously better fact, if it is less adequate interpretation of fact.

In the same way Sakyamuni is not the Rationalist of the Neo-Buddhism of to-day so much as the Good Physician of the Neo-Buddhism of the first century A. D. and whilst he is the Elder Monk and Brother of men depicted by the monks of the Theravada tradition of Ceylon and Burma he is also no less the Wise Teacher of the Mahayana, adopting his teaching with 'loving strategy' to all classes of men. Sakyamuni is in a word the Personification of the Dharma or Teaching; Jesus is the Incarnate Logos. The Buddhist is invited to see in the Sakyamuni of the *Lotus* (Hokkekyō) Eternal Truth; the Christian to see in the Jesus of the *Fourth Gospel* the True God. These at any rate are clean-cut and practical appeals, and they are accepted by the great mass of Buddhists and Christians respectively. The *Lotus* is on every Buddhist altar in Japan; the *Fourth Gospel* is for millions of Christians as for Luther "far to be preferred above the others."

For each gives men a Lord worthy of worship, and cheers them with comfortable words and assurances of divine help. If each is a series of dramatic monologues rather than a biography it is just as full of power for the believer who accepts its historic basis.

Yet both are continually assailed. In the West we find Dr. Kirsopp Lake, while accepting the Logos Christology as "the central doctrine of Catholic theology," rejecting it as "unknown to Jesus and to those who first recorded his life"; and as belonging to "a general form of thought which is alien to the world to-day."(1) Fortunately we have also the Dean of St. Paul's commending it to us as "our hope for the future."(2) The *Lotus* scripture, accepted by Japanese and Chinese Buddhists as the "very cream of orthodoxy," "the crown-jewel of the Sūtras," and as a point of contact with the Christian Church, is roundly condemned by the Buddhists of the South as hopelessly heterodox and unhistorical. No critic would press the strict historical accuracy of either great book; but each satisfies large masses of devout people, and of scholars not a few.

(1) Hibbert Journal, Oct. 1925.
(2) "Hulsean Lectures," i. 1925.

For each offers what seems a gospel; each rejects any docetic interpretation of the Founder; each is a classical expression of the religion of the spirit "based on a firm belief in absolute and eternal values as the most real things in the universe."

How then do they differ? What is the unique thing in Christianity? Why should we offer the *Fourth Gospel* to Asia which having the *Lotus* and the *Bhagavad Gita* seems well content? It needs a book to answer this question! But I offer a few thoughts and invite discussion. The Missionary Conference to meet at Jerusalem next spring is to give much attention to this all-important question.

(ii)

(a) The Personality of Jesus—whether we interpret Him as Logos or not—is a Personality of which the Eastern world has need. It has no clear doctrine of Personality in God and man: for while its heart proclaims such doctrine in its Bhakti-cults, and millions actually worship Sakyamuni and Krishna, its head keeps murmuring *Maya,* illusion, *Lila,* sport, *Upaya,* Device of the Teacher,—the *Hoben* of Japan. Of the Man Jesus we can know more, and there is more to know than of the historic Krishna, or even of Sakyamuni. Secondly, this historic Person has been more clearly thought out.

(b) The *Fourth Gospel* is the crowning achievement of this thought and of the ethical monotheism of the Hebrews, and we offer it to Asia, saying, "That which satisfied the Greek world with its long philosophical history you need not be ashamed to accept." "God manifest in the flesh," says J. Pringle Pattison, "is a more profound philosophic truth than the loftiest flight of speculation, that outsoars all predicates, and for the greater glory of God declares Him unknowable."(1) The Johannine Christ is more real and more historical than the Sakyamuni of the *Lotus,* who is himself the proof that no one but the stoical monk was satisfied with the Sakyamuni of the Pali texts. Man demands not a Teacher so much as a Saviour.

(c) A third differential of the Christian religion is the social ethic of Jesus, of the kingdom of God as the *Synoptists* record it, of Love and the Life Eternal as it appears in the Fourth Gospel. Asia has need of a social ethic freed from the incubus of Karma, and inspired by the free spirit of love. She will find also in the Ideal of Eternal Life, begun in time, a fulfilling of her continual search for *Moksha,* freedom, and *Nirvana,* extinction of passion.

(d) In the fourth place Christianity offers the Cross as at once the best revelation of God's glory and of man's noble constancy to truth. This statement I cannot elaborate now; but the Johannine interpretation appeals to the Buddhist, whose own religious needs have called into being the stories of the Bodhisaattvas, suffering for others. Over some of these

(1) The Idea of God, 157.

—as told in the Jataka book—we might write: "Greater love hath no man than this—that a man lay down his life for his friends." We cannot write that other great Johannine summary: "I if I be lifted up will draw all men unto me."

That Asia needs the "offence of the Cross" seems clear. She has groped after it in her doctrine of Shiva, whose sacrifice is hymned by the medieval Tamil Manikkar Vachakar:

> Thou mad'st me Thine: did'st fiery poison eat,
> That I might eat with Thee the food of heaven,
> I, meanest one, O Thou Compassionate!

And Buddhism holds out its arms to the Cross in its long history of mythical heroes whom it loves, but knows to be ideals not persons. Japan has strangely ignored the Jataka tales which tell of suffering, but she is beginning to realize the Johannine view of the Suffering God—most glorious when so revealed.

If then, these are the gifts of Christ to Asia it is clear that the mission of the Church is not fulfilled till she has given them in an acceptable form. The *Fourth Gospel* may well be that form: but it awaits an Eastern interpreter. Certainly he will remind us of the Travailing God who works continually in His Universe, and will emphasize, as we have not done, a Johannine *advaita* (non-duality) which is implied in the Discourse of the Vine, and in the Prologue to the Gospel.

But men are hindered to-day by a widespread but ill-founded suspicion that the Johannine Gospel is itself due to the influence of Asiatic thought: and that its Lord is not a true picture of the Historic Jesus, nor a true interpretation of early Christianity.

This is a question of very great importance which awaits a thorough treatment. My own conviction is that except for some remote and indirect elements of influence there is no evidence of borrowing either way.

Could India have really touched the surface of Christianity without the doctrine of Karma being resolutely faced? Could Christianity have influenced Hinduism or Buddhism without the doctrine of the Cross making itself more clearly heard and more poignantly expressed? It is not in general similarities of religious ideals and phrases, but in distinctive doctrines such as these that "borrowing" can be proved. In the great things of all religions religious man with his needs, his aspirations, his ideals, is found at praise and prayer. In all of them there is also an answering voice and a guiding Presence. In Christ these are clearest and most authentic.

KENNETH SAUNDERS.

The Christian Message and Shintō

"IF Christianity is to be effectively related to the pre-existing Shintō background, which certainly constitutes no unimportant part of the Japanese environment, then it is highly advisable that an effort be made by Christian leaders to come to an understanding of important elements in Shintō itself. But this is not often done. It is considered superfluous. It is true that here and there one finds exceptions, yet it seems fair to say that the majority of Christian missionaries seem indifferent to the worth of indigenous Japanese religious culture. Increased mutual understanding is the first step in the improvement of the relations now existing between Shintō and Christianity. Such increased mutual understanding might lead to great things, for example, the promotion of world peace."

The speaker is a contemporary Japanese Shintoist, a teacher of Shintō, a man who apparently finds adequate religious satisfaction in Shintō, and one who at the same time is actively interested in the furthering of international fellowship through the development of better inter-religious understanding. He may be taken as representative of a type of non-Christian religious leader that is beginning to appear in modern Japan—men sensitive to the demands of social idealisms, convinced of the indispensableness of religious experience in human progress and happiness, and yet loyal to the interests of the historical religions in which they find themselves. The fact of the existence of such men, comparatively few in numbers though they may yet be, in and of itself challenges reciprocation from the Christian side. Other motives for such effort to reach a better knowledge of the real worth of Shintō seem clear. The attraction of widened co-operation in working toward the realization of universal human ideals appeals strongly to modern men. Also, it is fairly certain that the majority of missionaries would favour a more careful study of non-Christian religions in an effort to determine the factors therein favourable to Christianity which might be utilized to better promote the influence of the Christian message.

What then are some of the outstanding elements in Shintō that should be taken into consideration in attempting *to better* adjust Christianity to its Japanese environment? In the beginning the fact of the existence of two different kinds of Shintō should be clearly

recognized, namely, the Shintō Sects (*Shūha Shintō*) with some seventeen million adherents, and the government cult of the Shintō Shrines (*Jinja Shintō*) with fifteen thousand priests, some one hundred and fifteen thousand shrines and a personal following that includes theoretically the entire national population. It is not possible here to enter into an account of the distinctions that should be made between these two branches of Shintō. Suffice it to call attention to the fact that the former is classified by the government as a religion, while the latter is declared to be non-religious in nature. The present study is confined to a consideration of some aspects of the second branch of Shintō just named, since the problems of adjustment that arise here are more difficult of solution, and at the same time more important, than those arising in connection with the sects.

An attempt to evaluate the worth of Shintō should of course give full attention to the existence of positive elements favourable to the extension of Christian influence. As a matter of fact, however, with all due recognition of the need of Christian missionaries making increased effort to appreciate constructive forces, it has to be recognized that State Shintō has raised certain serious issues that call for careful consideration from the Christian point of view. Until these problems find a better solution than any thus far attained, it is futile to expect a great deal of progress in the improvement of Shintō-Christian relations.

Elements in Shintō that present no hindrance to the expression of a free religious life, but which on the other hand offer opportunities for spiritual and moral progress and which suggest the desirability of greater inter-religious co-operation, are easily discovered. Shintō nourishes a vivid sense of the reality of the unseen world. It makes large use of prayer. Its idea of *kami* includes faith in personal immortality. Shintō has been the fostering mother of Japanese loyalty. It has been largely motivated by a practical interest in the affairs of this world, which, when more adequately socialized, bids fair to set free powerful regenerative and creative forces in Japanese society. Up to the present the major energies of Shintō have found expression in the perpetuation of ceremonies and other divices for gaining abundant crops, stopping excessive rainfall, or securing rain in time of drought, for offspring in the home, protection against disease, healing of sickness, purification from ceremonial uncleanness, business prosperity, and, on the side of the state itself, for a prosperous and

contented people, valorous soldiery, victory in war, international prestige and a long and glorious reign on the part of the sovereign. Shintō has attempted to meet these various needs with a magical technique. Genuine social welfare activities have been, and still are, almost totally lacking. In its attitude toward such evils as licensed prostitution, the liquor business and industrial exploitation Shintō has been uninformed, disinterested and even worse. Its priests still bless the opening of new prostitute quarters and its gods still demand their daily potions of *saké*. Yet there are signs of the coming of a new day in Shintō's conception of its social task. Individual Shintoists may be found here and there who are trying to supplant the old indifference and ignorance with a technique that is both scientific and ethical. Movements within the government itself show plainly that it also is beginning to feel the breeze of a new dawn. The influence of the Meiji Jingū of Tokyo, with its magnificent union of art, history, athletics and religion, is bound to be far reaching.

Meanwhile Shintō scholars, under the influence of the wider humanitarianism of the present, are re-examining Shintō literature and are finding therein the germs of a universalism that logically demands that Shintō transcend its own narrower nationalism and make its contribution to world brotherhood.

The above summary is not exhaustive. It points, nevertheless, to the existence within Shintō of certain possibilities that challenge the study and the co-operation of all real friends of Japan. Before Christianity can do a great deal either with or for Shintō, however, certain outstanding problems created by the latter must find solution. We turn to a consideration of these problems.

The first difficulty encountered by one who might seek to promote better Shintō-Christian relations is created by the confusing and inconsistent position maintained by the government, as well as by the majority of Shintoists privately, regarding the actual nature of Shintō. This finds expression in a theory, propagated widely both within and without Japan, which attempts to affect favourable adjustment with the claims of Christianity, as well as with other faiths, on the basis of the assertion that State Shintō is not a religion. As has already been indicated, this is definitely the position occupied by the Japanese government. It is frequently given eager support by foreign missionaries and by Japanese christians alike as the self-evident and facile solution of the problem of Shintō-Christian *rap-*

prochement. Mutual adjustment between the two thus becomes gratifyingly simple. Shintō is merely the cult of patriotic loyalty to the great creative forces of the past out of which modern Japanese progress has flown. Shintō ceremonies, rightly understood, are commemorative rites expressive of gratitude to ancestors. Its shrines are memorial edifices where the living honour the dead and dedicate themselves to that same high idealism wherewith the past carried on. In Shintō the present ponders over its origins, memorializes significant personages and events in its history and clarifies its future paths. In this sense Shintō becomes identifiable with good citizenship and would seem to rightly demand the support of all loyal Japanese. It would even appear that to be a good Christian would demand that one be a good Shintoist.

The salient defect in the solution just outlined is that it sets up an idealized form of Shintō that is far removed from what one finds in actual practice. It stimulates a misunderstanding that overlooks the real nature of State Shintō in the interests of facilitating desirable adjustments. This is not to lose sight of the value of memorial and patriotic tendencies in Shintō. Such tendencies are to be strongly encouraged. They represent what Shintō may perhaps become at some future date. Yet they are far from representing all of the present. Taking Shintō as it actually stands, it is difficult to see how an intelligent Christian Japanese can fail to be confused and compromised by the inconsistent dualism maintained by the government itself. For example, the same government that, for purposes of political expediency, declares that Shintō is not a religion, promulgates rituals wherein the state itself makes prayer to the *kami* for their superhuman aid in meeting the problems of ruling the nation.

A second feature which one finds hard to adjust to the claims of free religion is the static theory of history which Shintō insists on. The orthodox Shintoist is as much of an historical obscurantist as are some of his conservative contemporaries across the water. To say this, is of course to admit that there is plenty of historical obtuseness in Christianity, at least in certain of its individual and organizational varieties. Even in Christianity ecclesiastical suppression has been known to attempt the limitation of genuine historical research. State Shintō does the same thing. On the one hand it discounts and penalizes independent historical scholarship, especially when turned to the investigation of Japanese politico-religious origins, and then as a

substitute for a scientific historical output, fills its text-books with an impossible mixture of fact and fancy that will only have to be unlearned sooner or later.

The statesmen of the early Restoration period who drew the plans and laid the foundation of the Shintoistic state church of modern Japan were far from being experts in historical criticism, and they were equally far from the possession of any special skill in the field of religious knowledge. They simply took over uncritically whatever useful materials the past had to offer and employed them according to the dictates of expediency in meeting the needs of the time. In all the years that have passed since the Restoration the Japanese state has found it necessary to build on the foundations then laid. It is only in comparatively recent times that the Japanese historical and social *sciences* have become sufficiently *well-informed* even to raise the question of the legitimacy of much that has gone into the manufacture of the modern official cult. But when scholarship attempts to purge the state product of materials that cannot possibly be reconciled with the best modern intelligence, it meets with subtle discipline. The state has gone to far to make possible any backing down now, and besides what state likes to confess that it has made errors, even in the fields of history and religion. Meanwhile the Japanese historical scholar at all worthy of the name knows that the first thousand years of alleged Japanese history—taught with such amazing detail and certainty in the accepted text-books—are dim and uncertain, mingled almost inextricably with myth and legend. He knows that Japanese political and social forms, far from having sprung full-blown from the foreheads of Amaterasu-Omikami and Jimmu Tennō, had simple and even crude beginnings exactly comparable with ancient cultural origins elsewhere. He knows that actual historical events are often in glaring contrast with officially inspired interpretations. He is beginning to learn that the great founders of the state, deified in the present national pantheon as glorious ancestral benefactors, were in their origins simply primitive nature deities. Amaterasu-Omikami, the greatest of the imperial ancestors, began life as a sun goddess; her brother, Tsukiyomi-no-Mikoto, was the moon; another brother, Susanowo-no-Mikoto, was the storm; her father, Izanagi-no-Mikoto, was the sky; her mother, Izanami-no-Mikoto, was the earth. The question is not whether deities with origins in simple nature worship could grow with the changing social life until they became the

bearers of important political and ethical meanings. Such development, if established, could easily gain the support of valid historical criticism. The difficulty lies in the government's attempt to carry back into the shadowy mythological ages a thesis regarding beginnings that posits as original essence something that is found particularly valuable in the protection of the state life in the present. The problem lies in the static view of history involved. Thus Amaterasu-Omikami was a genuine ancestor from the beginning. Her ancient shrines are zealously and, as in the case of Ise, magnificently preserved. New shrines are built to her in the present, the most conspicuous recent example being that of the Chōsen Jingū of Seoul, Korea, where Amaterasu-Omikami and the spirit of the Meiji Emperor are jointly worshipped. Her ceremonials are great affairs of state and failure to participate in them is open to the charge of disloyalty. Yet the well-informed Japanese is beginning to find out that she and her associates in the early mythology have small historical validity, that they grew out of ancient experiences with the cosmos, and have their counterparts in Odin, Frigga, Thor, Zeus, Hera, Demeter and a host of gods and goddesses that are dead. The total situation is one that is well calculated to produce no small amount of restlessness and suffering to the Japanese student who tries to be both a scholar and honest.

A third phase of modern Shintō which should be carefully noted in a summary of elements that are difficult of adjustment with the Christian message is Emperor worship. The proposition that Emperor worship constitutes the centre of the modern state cult of Shintō is hardly open to debate. It is true that denial of this is often made. An interview with the properly instructed government official will probably elicit the information that Shintō, not being a religion, of course cannot include the apotheosis of the deceased ruler. This kind of reply is purely political, however. It says nothing regarding the nature of Shintō in and of itself. The whole point of the founding on the part of the government of a great shrine such as that dedicated in 1920 to the spirits of Meiji Tennō and his consort at Tokyo lies in the centralization of vital public interests about the imperial ideal. It cannot be too strongly insisted that this ideal is not merely commemorative. The very centre of the state rituals carried out here assumes the continued existence of the spirits of the Meiji rulers as living guardians of the nation. They are appealed to by government

and by individuals alike as powerful superhuman aids in meeting the problems of life. They are regarded as mighty *kami* to whom a profound responsibility is felt. The same is true at Ise and elsewhere. It is true that there are hundreds of *kami* in Shintō whose origins have nothing to do with Mikadoism. The policy of the government, however, is to cover as far as possible with ancestral interpretations all obscure or undersirable beginnings and to centralize the whole in an imperial ancestralism that attempts to repeat in the religious life forms that are actually existing in the contemporary political life. The latter is thus given the powerful support of the former. "Shintō," says its most recent and, at the same time one of the best informed of its Japanese exponents, "has culminated in Mikadoism or the worship of the Japanese Emperor as a divinity, during his lifetime as well as after his death." And while it needs to be remembered that the worship of the living ruler is for the most part a private or domestic matter and never an aspect of the official ceremonies at the government shrines, yet the statement sets forth a conclusion to which the first-hand examination of the national cult must bring the impartial observer. Japanese Christians honour their Emperor, they love him and obey him. They do not, and they cannot, pray to him and his deified ancestors as gods. Here is a problem of primary importance in any attempt to adjust the claims of Shintō with those of Christianity.

This brings up the entire question of ancestor worship in Shintō. "How," asks the modern Japanese Shintoist, "can a Christian who prays to the deified spirit of Jesus logically object to the praying on the part of a Japanese to the deified spirit of a Japanese ancestor?" Or again, "If Jesus is regarded as alive in some sort of an overhead spirit world and available as an interested helper of men, then on what grounds is it legitimate to deny the availability of the spirits of Japanese ancestors as the helpers of living Japanese?" It has to be confessed that the questions are difficult to answer. Of course there are ready solutions of the problem of the relation of Christianity and ancestor worship. Christian apologists who have attempted to resolve apparent difficulties on moral, religious or metaphysical grounds there have been not a few. Jesus as a unique moral and religious personality has superior moral and religious powers and demands undivided allegiance. Of all persons who have appeared in human history Jesus alone is morally worthy of worship. On the other hand the human

spirit at best is saved into Heaven with difficulty, and at worst is a damned soul or a poor ghost not only unable to give aid to man but actually in need of human help in order to get out of purgatory. Or again, Jesus as a member of the supernatural trinitarian Godhead is alone sufficiently powerful and exalted to constitute a fit object of worship. It is not easy to see how all this represents any real solution, however. If Christianity wishes to retain a supernaturalism here it will probably have to be generous and "international" in the matter. An exclusive supernaturalism is hardly feasible under the circumstances. The solution of the problem does not seem to be along this line however. When did the original Jesus ever lay on his followers the requirement that they worship him as God? When did he demand that his followers pray to him as to the Father?

The great objection to ancestor worship is after all its futility. Aside from its commemorative aspects and its reflex influences on those who sincerely follow it what tangible values does it introduce into human life? Where is there any secure evidence of any response whatsoever from "the other side?" Here and there a Shiontoist may be found who is attempting to support his ancestral faith with psychical research and spiritualism. American and European literature in these fields finds its way onto the desk of the modern Shintoist. But until the available evidence has been made more reliable, the convincing answer to Shintō ancestor worship and to the spiritualism with which it is becoming related is their futility. Meanwhile further experimentation in psychical research and spiritualism need not be discouraged. Such lines of investigation carefully pursued may yet bring support to both Christian and Shintō hope.

Further aspects of Shintō not easily adjusted with Christian ideals can only be briefly summarized. Shintō connections with militarism are close. Shrines and ceremonies dedicated to Hachiman, the god of war, are numerous. Historical heroes commemorated and worshipped are generally those conspicuous for military prowess or for loyalty to the death on the field of battle. The modern servants of the state deified to the number of 123,894 at the Yasukuni Shrine on Kudan Hill, Tokyo, are those who have given their lives in the recent wars of the nation. There is no disagreement with the proposition that the public commemoration of such heroes is eminently fitting. Yet it is a real question if Shintō is not defeating its own best inter-

ests by an over-emphasis on loyal dying for state and ruler at the expense of a loyal living.

Finally there is the problem of the vast array of archaic impedimenta that has survived as a vital part of the religion, both on the popular and the official sides. Contemporary Shintō includes within itself fetishism, phallicism, fox worship, badger worship, snake worship, mountain worship, sun worship, moon worship, water worship, tree worship, divination, magic—to complete the list would nearly exhaust the field of primitive religion. One of the major sources of shrine revenue is the sale of charms. It is true that such elements survive luxuriantly elsewhere. Some of them are not totally absent from Christianity. Yet a fair appraisal of the Japanese situation must recognize the fact that these things account for the major part of the popular attachment to the Shintō shrines and are to a certain degree participated in by the government itself.

What can Christianity do to meet the situation just passed in review? Little enough if it brings to it merely a similar static view of human history and simply attempts to displace the myth, magic and ceremonialism of the Orient with similar materials culled from Occidental sources. Yet, as over against this, a free Christianity, by a sympathetic study of Japanese religion and by winning the friendship and the confidence of its progressive leaders, may find opportunity to place at the disposal of Shinto the best critical technique and experience of Christian scholarship, and may thus help mould Shintō into a form that is consonant with the moral and intellectual needs of modern men.

D. C. HOLTOM.

The Christian Message and Ancestors

AS I sit down put into writing a few thoughts on the subject of the Christian message and the reverence shown by the Japanese towards their ancestors, there comes back to my memory an incident that happened on the occasion of my last visit to the West. An old missionary, who had at one time been my teacher, asked me as to the impressions I had received during my tour. I enumerated some of them and I remember that among them was my disappointment that the missionary body in Japan had failed to understand the Japanese viewpoint on this matter of the right attitude to ancestors and as a result, to give the Christian lead necessary. I felt that in too many cases the young missionary after leaving college sets out East in all his zeal to tell the idol-worshipping Japanese of the true God. With such an attitude he was all too prone to see wrong in things which did not actually transgress Christianity. Doubtless such an attitude was in part due to the fact that he had come to evangelize a strange people, whose habits and customs were different from his own, and so was almost inevitable. Nevertheless I was not so sure that he wouldn't have been wiser to try and look at things more from the standpoint of Jesus Christ, who sought to fulfil rather than to destroy, and to influence with the Spirit of Christ that spirit which was wrapped up in those customs and habits. I felt, as I made my answer, that if only this attitude had been maintained, many a misunderstanding would have been avoided, and there would have been corresponding advantages seen in the work that was done.

Let me illustrate the spirit that existed in the olden days by one or two examples. In the early days Christians before being allowed to be baptized were required to get rid of their Buddhist household shrines and to burn up their ancestral tablets; they were not allowed to visit the ancestral graves lest their bowing in reverence before them should be mistaken for worship. It was an easy matter in those days to recognise a Christian's grave for it was overgrown with weeds! Such a state led to some caustic opinions about Christianity! Up to the time of their conversion Christians had observed the memorial celebrations of their dead and had had masses said on their behalf, but inasmuch as they were of Buddhist origin they were now obliged to

stop them entirely. They might do nothing for their dead; instead they were expected to shout, "Repent! repent!" to those who were alive—an attitude of mind which found little favour with the people at large.

Or to give another instance, which came to my notice in Formosa not very long ago. One of the leading Christians in one of the churches there some sixteen years ago lost a favorite daughter. As an earnest Christian, however, he had done nothing to honour his daughter's memory, and yet he was not happy over it. He went to his pastor for advice as to whether he could not do something, but the pastor had nothing to suggest. He put his case before the local pastors' meeting when five of the local clergy were present, but between them they could not offer him a solution which in any way satisfied him. Both he and his wife continued in this unhappy condition, when they happend to hear a sermon I preached on the subject, which somehow just met their case. They came to me afterwards and with tears rolling down their cheeks thanked me for what I had said. It showed that such problems can be treated in a Christian and positive manner, and not by blank negatives.

The question, however, is a more difficult one in the case of loved ones who have died without knowing the Saviour. The fact that the human heart cannot be satisfied by leaving things just as they are is a proof of the genuineness of the emotion. I myself was of course born in a Buddhist home. My father and mother both died without the knowledge of God in Christ. I have, however, been home six times since their death to hold memorial services. When I was baptized their ancestral tablets were all burnt, so there are no special tokens of remembrance which I can use. We sing a hymn together, after which I read from the Scriptures, (Romans ii) and we have some prayer. I believe that inasmuch as the soul is immortal and they died without the knowledge of God, He will, because He is love, save them in some way that I know not. I give those that have gathered together for the service the reasons for this my faith, and I tell them how I look forward to seeing my parents again in the life to come. I recount to them the various things they did when they were alive, and although I was but a child when I lost them, I say how I believe they are in God's safe keeping. We then have a simple meal together and talk about the loved ones, and those, who knew my father and mother better than I did, tell other things about them. These memories of a day that is

gone bring tears to the eyes of those who are present and touch our deepest emotions. The whole memorial service comes to have a very real significance and is full of comfort, a very different thing from the formal recitation by the Buddhist priest of the masses for the dead. Some thirty years ago my brothers and I went back for the first service; the day following we went together to the graveside and in the presence of our relatives made everything tidy and clean. An old body who was present remarked to me, "You have been a Christian a long time now. I have never been happy about the way yo got rid of the ancestral tablets, but after last night's service and today's events, I have come to understand your true heart and I am greatly comforted. Till today I have been opposed to your religion, but I see now that it is because I did not understand it. Please forgive me." He seemed just overjoyed at what we had done.

If only we can keep these old-time festivals in a Christian way, we not only find comfort for our own souls, but we are also able at the same time to give to our non-Christian brothers a good impression of our faith and help them to get rid of the wrong impressions that they have had hitherto.

At the time of my baptism I burnt all my ancestral tablets, but as I look back today, I think my action was an unnecessary one. Those tablets were but the substitute for the picture or photograph which we use today, for that reason there is no essential reason why they should be destroyed. Or again, why may I not Christianize my household shrine, by substituting for the images of the Buddha the Cross, and thereby turn it into a Christian shrine for the commemoration of my ancestors? Such an idea is not wholly devoid of meaning.

In the West no less than in the East it is customary to keep cemeteries clean and tidy and to take flowers to lay on the graves of the loved ones. Such facts, if only they are put before us in a sympathetic way, do much to create a feeling of satisfaction.

To take another example, there are many who think that to bow one's head in reverence is the same as to offer worship. I once, indeed, heard of a lady visitor to my country who went to a women's meeting and seeing the audience all bow solemnly to the teacher and the teacher making an equally solemn bow back, remarked, "I thought that you had come to stop all this man-worship!" The lady friend replied, "Why, that's our way of shaking hands!" Fifty years ago one of the great obstacles to Christian enquirers was that they were not allowed

to do even this simple act to the deceased.

Another very live problem in this connection is that with regard to the state shrine. Are such shrines religious or not? It was a very pertinent question in the discussions that took place with regard to the late Bill of Religions. In the olden days, of course, such shrines were definitely religious. Men spoke of shrines and temples, of Shinto priests and Buddhist priests, in the same breath. Buddhism and Shintoism were the religions of Japan. But the religion, which is called Shintō today would never have been known by that name in the past. When the Meiji Government in order to encourage the worship of the gods, and reverence for ancestors and to help unify national thought, put the state shrines outside the category of religion, they deliberately placed religious Shinto under the Bureau of Religion in the Department of Education, but the state Shrines were put under the Shrine Department of the Home Office. The priests of these shrines were no longer regarded as religionists but as government officials, while the shrines themselves were no longer objects of religious faith, but were places for commemorating the heroes (kami) of the past, who had made their mark in our national history. Ever since then the Home Minister at the annual gubenatorial conference explains to those assembled the purpose of these shrines and that they are not meant in any way to transgress that freedom of religion guaranteed by the XXVIIIth, Article of our Constitution. Nevertheless when we look at the present condition of these state shrines I must confess that, whatever people may say to the contrary, they do have some religious associations. For myself I believe, however, that the way the Meiji Government handled the question is a clever one and that along the line of the principles enunciated therein the whole question of the shrines will be solved. As I said above, until recently these shrines have served the dual purpose of worship and commemoration, but the distinction is gradually being recognised, and it will be possible in future, I believe, to act without any qualms.

Of course I think that it is a mistake for people to go round and worship at shrines, but I think it very much more of a mistake for men who believe neither in God nor the immortality of the soul, to urge people to go and worship at the shrines or pay respect to ancestors or to ask the gods on the occasion of festivals for recovery from sickness simply because it has been the custom. In doing this they show that

they have no conscience, and that they really are quite indifferent to religion. For this reason we Christians who do believe in God and in immortality and in the continuity of personality must set our faces against such shallow ideas, and must instead seek to give meaning to the worship of God and to reverence for ancestors. Atheism and materialism are in their very essence opposed to all such ideas. We as Christians must teach that God does really exist, that the heroes (kami) we reverence and the God (Kami) we worship are different. short we have a very definite mission before us. Those who declare that Christianity cannot be reconciled with our national heritage are generally men who are materialistic in outlook, and who argue from the standpoint that neither God nor the soul exists; But as a matter of fact as I have said above it is Christianity which gives meaning to these twin ideas of the worship of God and reverence for ancestors. Indeed I would say to those who associate Christianity with radical ideas and "dangerous thoughts" that on the contrary these theories spurn Christianity as the example of Russia shows only too clearly today. Christianity has nothing in common with the communism and "red" propaganda of today. For this reason I hope we Christians will not be slow to state what we do stand for and will show that the national heritage must look to Christianity for its perfecting.

In conclusion I want to say one word as to what should be the conduct of Christians at Buddhist funerals. How should they behave with regard to offering incense on such occasions, as is the usual custom? Or to take another example. What should be the attitude of a Christian Governor or Head of a District, when he is required to go in an official capacity to the state shrines? To some people the matter is a very serious problem, even though they may not say so. Some of course on account of their profession have no option in the matter, but there are those who are asked, "Isn't it rather a mistake for you as a Christian to go and worship at a shrine?" The advice, which I would give to such an one is that inasmuch as a shrine is not a religious building a man who goes there does not really go to worship. The place is not an object of faith. When an official goes there he does so in order to pay his respects, not to worship. His conscience therefore need not trouble him. In the same way with regard to the offering of incense at funerals, it is but the equivalent of the Christian custom of offering flowers; there is no need to make a big question of it. The body is worthy of honour as the temple of the Holy Ghost; the soul

should be honoured because it is immortal. To Christianity, which has a fundamental belief both in the worship of God and reverence for ancestors, is entrusted the responsibility of making the true significance of these acts clear. Indeed, instead of merely acting on the defensive saying that Christianity does not harm the national heritage it were far better that we took a more positive line and assert that it is materialism and irreligion which are the real perils to the nation and that for this reason Christianity is like a pure flower, which for the sake of the country should be cherished and not thrown away.

YASUTARO NAIDE.

The Christian Message and the Student

THE rise of the Proletariat in Japan is the most outstanding phenomenon of our generation. Consequently the various social problems in connection with it are the most vital subjects of study for the students of our colleges and universities. And so it has come about that social science has become the most popular subject of study among students at present.

This fact of the intense interest of students in the study of social science would make one naturally think that it would be very helpful to lead them to Christian thought and Christian life; but as a matter of fact it is just the opposite.

Now there are several reasons why the Japanese students of social science are not receptive to Christianity. In the first place, many leading exponents of social science in Europe are non-religious and even anti-Christian. We all know the extreme case of this in the Russian Bolshevists with their slogan "Religion is Opium." How could our students who come under their influence and way of their thinking escape becoming extremely materialistic?

Ever since the time of the industrial revolution and the rise of the capitalistic system which created many complicated and depressive conditions of our modern society, Christianity has been vigorously challenged by the students of Marxism for the real salvation of humanity. Students being discontented with the present and seeking for the betterment of the future naturally went to Marxism for their solution. Marxian doctrine thus has become their Magna Charta; it simply captured the mind of the students and overwhelmed even the true doctrine of Christianity.

In the second place, the present system of the organization of the Christian churches and Christian institutions tends to become capitalistic, hence less attractive to the labouring and non-privileged classes of people. Take as an illustration, the great Christian institution of the Young Men's Christian Association. Its work may be directed for the welfare of the labouring classes but the institution itself can never be popular among them so long as the institution is mainly supported and controlled by the capitalistic classes. The same thing can be said of the Christian churches. Originally Christian churches in Japan were organized and supported mainly by the people

of unprivileged class. All church members were usually poor and belonged to the proletariat. But in the course of forty or fifty years past some of them have become quite rich and now belong to a capitalistic class, and many churches rely upon them chiefly for their support. Therefore unless the churches attempt to increase their membership among the Proletariat, so that the churches can support themselves without relying upon the capitalistic classes, they will for ever remain to be under the control of the Bourgeois.

And as long as the Christian Churches and Christian institutions remain under the control of capitalistic class the students naturally think that Christianity is a mere tool of the capitalistic system. They say, therefore, that ideally speaking Christianity teaches the principle of equality and love for all and is in accordance with the principles of social science, but practically speaking it is quite impotent in the face of the existing industrial system and social order of the world. Herein lies their discontent and reaction. It causes them to leave the Christian churches and Christian institutions and try to seek their solutions in a materialistic philosophy of life.

Now the question before us is, in view of these facts, how can Christianity win the mind and soul of the virile, truth-searching students of our day?

In the first place, all Christian assertions must be reasonable to the students. For instance in the presentation of the Biblical lessons the truth should never be distorted, the study of Higher Criticism should never be shunned, since students are always trying to face facts and the truth. We must prove the fallacy of the materialistic philosophy of Marxism by reason. Christianity is a religion but it is at the same time a profound philosophy of life, and herein we must win the students intellectually to right thinking.

In the second place, the Christian churches and the Christian institutions should avoid as much as possible to rely upon the minority of capitalistic class for their support; instead they should seek for a large membership among the proletariat. The Christian churches should prove not only theoretically but practically most democratic institutions of the world.

This leads us to think, in the third place, that Christian churches should become more evangelistic. And in order to become more evangelistic the deepening of the spiritual side of the churches can never be over-emphasized.

The Christian churches sometimes in the past stressed one-sided

emphasis either upon their doctrinal and ethical or mystical side, and the result was always unsatisfactory; it failed to meet the real religious cravings of the people. What the people want is the testimony of that genuine spiritual experience and which is always uplifting and the source of power. Christian churches and Christian workers should never be over-anxious about the method of their work at the expense of this deeper spiritual experience.

The presentation of the Christian message to the student in Japan in the past has never been satisfactory in this respect. There fore, the best line of approach to the student mind so as to lead him into a personal relationship with Jesus Christ should be along somewhat a new way of presentation of Christianity. It is not enough to say that Christianity is the fulfilment of the best we had in the past; we must say that it offers a new spiritual dynamic which inevitably creates a new world about us. The student is simply craving after such a power, and we should give it in the divine life that we find in Christ and in ourselves. We must become rather the living witness of this power. In short, Jesus stated this truth, "Seek ye first the Kingdom of God and these things will be added unto you." To prove this truth in life, therefore, is the best way to lead the student to the deepening experience of his spiritual life in Jesus Christ.

DANJO EBINA.

The Christian Message and the Women's Movement

A WEALTHY Japanese woman whose daily interest does not leap the bound of her narrow observation and sympathy once remarked very casually before her caller, "Women who work for suffrage in Japan are petering out. Many movements are put on by women but it is a rare thing to have one of them carried to the finish—in fact, I do not know of any."

"Madame," answered her friend, who had no patience with this sort of sweeping generality, "There are many brave, sincere women with their big vision, indomitable courage, and warm heart fighting against evils and ignorance simply because they hope for better homes, society, and country, not only for themselves, but for others, and especially for the coming generation. They are ready to sacrifice everything for the cause they uphold. Of course, there are also many women who belong to the category you have mentioned, but is it not rather too soon for us to say that any movement, or any women in our country, who is working for a noble cause, can never succeed? All of them are still in the process, therefore, imperfect and incomplete."

"I know such and such a person," defended the hostess, "She was a leader in a certain organization and also in a club. But that organization never does anything worth while and the club itself was dissolved and she has returned to her former conservatism. Another used to write a lot on woman's causes, but now she is absolutely silent and most of the people I know are no longer enthusiastic on these questions."

"Do you read the leading periodicals?" pursued her guest. "You may not find your friends' names there; but in their place, lots of new names, names of the younger generation, fill the pages. It is a very hopeful sign to see younger women expressing themselves without any restraint on the questions in which every intelligent person ought to be interested. Some older women, who began to work for woman's causes in their younger days, are still vigorously pushing forward and cooperating harmoniously with the younger leaders. Most of their ideas and thoughts are refreshingly constructive. They reveal their resourcefulness, which leads them in the right direction for practical actions. We are proud to have many women who are already doing

wonderful work for political, educational, economic, and humanitarian causes by pen and by mouth as well as by practical work, such as in homes, schools, factories, social work, hospitals, and commercial houses."

The above conversation represents the two divided criticisms in modern Japan on the woman's movement. Which is true? There is truth on both sides. The hostess' view is right when one considers how many exponents of these causes have ceased to struggle against the current and are drifting hither and thither, making the pathway for others very dangerous. Whoever works for any cause with the idea of getting praise, fame, and self-gratification by public recognition gets weary ere long, is ready to give up at the least difficulty, and becomes bitter, cynical and pessimistic. Only those who have hope, faith, and charity for humanity can stand poverty, slander, and even persecution without any malice toward others. Their patience can carry them through to a great finish. After all, this is the secret of every reconstruction, reformation work and of all real progress. If patience is the corner stone for any construction, whether material or ethical, then hope or vision, faith and love, are the bed rocks upon which the whole structure stands. And the greatest of all is love, and God is the great source of love for He is love itself. Here is the heart throb of Christianity. Love brings joy and without spiritual joy, patience become stoic indifference, and faith changes into oriental fatalism and hope is a synonym for a fool's anaesthetic. With faith in God, God whose being is love, one is strengthened from within and can honestly say, "I can do all things through Christ who strengthens me." History is full of such testimonies and every redemptive work in the world can be traced back to its source which is Christ, God Incarnate.

If Christianity is so vitally connected with every good work, why is it that it does not attract and hold certain women leaders of present Japan more closely and strongly to it? The main reasons are as follows:

1. The Christianity presented to them is not the whole of Christianity, either too radical or too respectable.

2. Christianity is misrepresented by indifferent educationalists and popular writers.

3. Christianity, a Western religion, is unadaptable to the Orient, especially the modern Orient.

4. So-called Christians are spineless and anemic; therefore, weak in self-expression.

5. Organized churches seem to have so little contact with the vital problems of the world outside; therefore, they do not touch Japanese life vitally.

6. Christianity is not known yet.

7. Many well-known Western women leaders do not emphasize Christianity.

There is no space now for the writer to expound these given points. What concerns us most is the organized churches and individual Christians both at home and abroad who seem to have lost or are losing leadership. This is the vital point which we must think about. Why is it so? The lack of leadership implies a dearth of personality. The most striking feature in Christ's teaching is human life, the human soul; in other words, human personality. "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" This is Christ's measure of human personality. Trace the world's progress, and it leads back to some great personality; trace it and we get back to the human evaluation of Jesus Christ. The very fact that women can now be leaders of any movement is evidence of our debt to Jesus Christ who, for the first time in human history put man and woman on an equal footing and gave them dignity by calling them the children of the same household of God, the Father. His sympathy for children and women, His absolute faith in sinners and in the possibility of their future transformed life. His regard for the potentiality of each weak individual, are a constant inspiration to those who in any phase are working for the regeneration and the betterment of humanity.

"Damsel, arise!"

"Daughter, thy faith hath made thee whole."

"Go, and sin no more."

"Woman, why weepest thou?"

Many more words like these have transformed sinners into saints and cowards into heroes whose lives have enriched a miserable and poverty-stricken world. Some of the greatest sayings of Jesus recorded in the Bible are from His conversations with women. The Sermon on the Mount was given to men and women alike. "Be ye perfect as your Heavenly Father is perfect," was not given to men only.

If modern churches are important, that does not imply that the churches of all ages have been failures. No, they have produced and conserved so much genuine good that "unconscious Christianity" has permeated the lives of many individuals and has resulted in reforms, and the reconstruction of rotten society as well as of the individual. From the beginning of Christianity to the present day, evil spirits have not ceased to cry out to Christians, "Jesus, we know; Paul, we know; but who are ye?" There is some justification in that cry at present because so many modern Christians are so complacent as is pointed out by a certain critic: "Our lives are reformed on the whole,but lifeless. Our Christianity is there, but it does not shine, does not radiate." Christians need self-examination before God and the people. They are not without ambition, they want influence, they try to develop personality, and yet they are impotent. What is the cause of this impotency? Is it because they lower the standard of personality or leadership to the level of the non-Christian standard? Does personality show itself alone in self-assertion and self-realization? If that is the case, no wonder that non-Christians find nothing new and inspiring in socalled Christian leadership!

"Deny yourself, take up the Cross and follow me," is the standard which Jesus set once for all for the children of God. Or, look at another kind of modern Christian—those who keep themselves aloof from the life of the people around them in a Pharisaic attitude. They use obsolete religious traditions and prejudices as a cloak to hide their lazy, stupid, hypocritical selves.

These various attitudes of Christians inhibit any creative force, and such have naturally lost the power of leadership. The lack of strong conviction brings cheap compromise, the lack of divine vision ends in narrow exclusiveness, and the lack of spiritual communion with God saps away even the physical energy. If Christians today will avoid becoming leaders who are such, simply by the sheer strength of self-assertion and self-expression, but will see to it that they are servants in their united corporate bodies in glorifying God, the Father of lights with whom there is no variableness nor shadow of turning and from whom every good and perfect gift comes upon us, people will flock to them saying, "Show us your God."

After all, our women who are honestly trying to do worth while things are looking around to see if they can find a kindred spirit. They are baffled and discouraged. The way is long and dark and they

unconsciously or consciously are seeking for guidance, for a teacher, an expert, a superior being to whom they can give their true homage and devotion. The time is ripe for the true Gospel message, the message that love in the heart of God is creative and immortal. Even death itself cannot kill the love of God as it is shown in the Cross of Jesus.

Let us leave all theological argument here on the text of John 3:16, but look at the verse and pick out the words, "God, love, world, gave, son, not perish, everlasting life." God and the world are connected by love and, as the token of that love, the incarnate God gave his life in order to save the world as well as individuals. Is it irreverent to say that wherever, whenever this basic principle of religion is applied, the result is social betterment and human progress? What is the woman's movement if not to bring womanhood from slavery to freedom, from darkness to light, and from death to life? The conscience of a sensitive person is constantly taxed with the useless sacrifices and brutal mutilation of womanhood observable on every hand, and the cry against these evils always heralds a good movement for the redemption of society and one's country. These like-minded people come together and set to work to lift humanity out of its deplorable state. And these workers themselves will cease to be depressed and pessimistic when facing the awful condition if they really believe that God is with them and that we are His co-workers. And thus together with our Lord, they will joyously shout as they work, "My Father worketh hitherto and, therefore, I work, and I must work the works of Him that sent me while it is day." Go back to Jesus Christ and there will be only triumph and joy. Who is ready to take these joyful tidings to the women leaders of modern Japan?

MICHI KAWAI.

The Christian Message and Rural Japan

1. The Need of Rural Evangelism

SIX out of every ten families in Japan are engaged in agriculture. In North Japan the proportion is higher, and the agricultural population comprises three-fourths of the whole. In this region, therefore, even if the existing urban churches had been so thoroughly active as to have Christianized all the families of the townsfolk, they would have reached but one-fourth of the people.

Moreover, the work is so hampered by a certain difficulty that even with a view to establishing this alone upon a sure foundation the need of rural work becomes more and more apparent. Manifestly, a certain instability is characteristic of the spirit of the townsfolk. It is comparatively difficult for them to conduct their life on the basis of a fixed principle. Urban churches are subject to violent fluctuation. Their members are mostly not of the permanent resident class, but government-officials, company-employees, students of both sexes, and other transients. (There are, of course, exceptional cases.) Accordingly, just when they have at last been developed to the point of useful activity as members, they are apt to be appointed to another post, or to graduate from school, and to leave town one after another, so that the attendance is greatly decreased and the church falls into a forlorn state. So long as we deal with such transients, even though after a while new members may be won, the time must come again and again when there will be a setback. In view of this situation it is not easy to discover in an urban community a basis for an abiding church.

In rural communities and mountainous districts there is a strong tendency to hold fast the ancient customs, and evangelism cannot be suddenly successful. But if one employs an evangelistic method suited to rural conditions, and particularly if one has been leading the people from their youth up, the flame of faith slowly spreads extensively and intensively, and faith at last becomes a habit and a very persistent one. No matter how largely the cities and industrial sections may be overwhelmed by the materialistic notion that religion is of no use, the countryside in time gets to the point where it can never be shaken. It is hardly necessary to say that what we have

in mind when speaking of the habit of faith is not blind bigotry, but a well-instructed religious conscience that works constantly, unambiguously and vigorously, and is the standard that guides one through actual conflict both in social and in individual life.

To judge by history, the natural sequence in the propagation of Christianity is that it is first preached among humble, common people, becomes in them a force that cannot be dislodged, then reaches the point where the aristocracy and the government must recognize it, and at last the sovereign himself voluntarily espouses it and establishes it as the religion of the state. In Japan, too, this is true. When in the year 1549 the Jesuit missionary Francis Xavier came to Kagoshima and with two helpers engaged in evangelistic work, such families as the Omura, Arima, Shimazu and Otomo, influential in the Kyūshū of that time, professed belief as a matter of policy, desiring to obtain guns of the latest pattern. But the common people, their hearts being genuine, sincerely believed in the Lord of Heaven. Afterwards, when Toyotomi on account of the San Felipe affair prohibited this religion, or when in the era of Kwanei (1624-1643) Tokugawa enacted the drastic prohibition of that time, the lords one after another renounced their faith, but among the common people there were innumerable cases of those who absolutely would not agree to recant, and died for their faith. At Uragami on the north side of Nagasaki is a village that endured repeated prohibitions, even up to the Restoration of Meiji, and to-day splendidly maintains its ancient faith. Learning from the above examples we must say that a religion is strong in the degree that it is rooted among the plebeian classes, that is, among the masses. In view of this we may infer how necessary, how urgent, is evangelistic work in the rural communities and mountainous districts of Japan to-day.

2. The Present State of Rural Youth and Their Psychology.

When we speak of rural youth we have in mind mainly persons of between 13 or 14 and 30 years of age who have not reached the point of graduating from a middle school. It is not that in our evangelistic work we do not wish to deal with any others than these; but the great majority of those with whom we have to do are of the group just defined. Now if we inquire into the facts as to the education these have received, we find that in every hundred between the ages of six and fourteen, 97 or 98 have been to the common school,

and furthermore that of these 86 or 87 have finished the compulsory education course. Of those who have finished this compulsory course 15 per cent. have entered schools of the middle grade, and 30 per cent. the higher elementary schools. Furthermore, in recent years the government has been taking in hand those who have finished the compulsory course, and the graduates of the higher elementary schools, besides those who have quit pursuing their studies in elementary or middle schools; and, gathering them into civic schools, has been giving them two or four years of supplementary education. Besides, in the case of young men between eighteen and twenty, under the name of the training of the youth, there is practiced a concerted drill of mind and body, and discipline in the rudiments that have to do with national defense.

The rural youth, going through a course such as we have described, are made to acquire a variety of learning and information. If it be asked what manner of moral and spiritual education pervades all this, the reply is that from the point of view of nationalism they are taught the principle of loyal and filial duty which is the ideal of the Japanese people, and on this basis the chief points of social and international morality. But if we attentively inspect the result of this education, there are many feautres that must be pronounced defects. With regard to the important matter of spiritual education, we may sum up the chief points as follows:

Let us look at the matter from the side of the teacher. In the elementary, supplementary and middle schools nearly all the teachers are graduates of local normal schools or of higher normal schools. To these are added a few military men in active service or of the first or the second reserve. They have recently come to appreciate the liberal education that respects individuality and to appreciate co-operation with the families of their pupils. But what constitutes the root and stem of their educational method is as it has ever been, and does not rise above the bureaucratic, dictatorial, coercive and peremptory style. Especially in the education of young men and women from the age of leaving the elementary schools, whether in schools of supplementary or of the middle grade, this tendency is gradually becoming more pronounced. Accordingly, it is becoming an education unsuited to the young, who are sentimental, long for freedom, and have gradually been aroused to the deep claims of their personality. Again, there are not a few persons of both sexes who in the season of their

youth have come by a psychological process to recognize the soul's claim of belief in, and reliance upon, the Reality that is above mankind. In response to this most of the teachers of to-day do not have the knowledge or the power to give suitable guidance. On the contrary, eight or nine times out of ten, the germ of religion has no chance at all of developing satisfactorily, being trampled and crushed by advanced scientific education or by uncomprehending teachers. The most important qualification of one who would educate the children and youth of this age is the spirit of love that springs from faith. Given this spirit, education that appreciates individuality and is in touch with the peculiar claims of various souls becomes possible. As a result one can foster in the youth and children taught a disposition that is spontaneous, obedient, and will perseveringly and gladly be faithful to the business in hand. But when under teachers such as we have at present, a bureaucratic and dictatorial type of education is practised, the feelings of children and youth have come to be estranged from their schools and teachers. Everywhere at present it is observable that at supplementary schools and training places for young men the attendance is poor, and gradually the number of those who keep aloof is increasing.

In the next place, apart from the regular education described above, what other influences affect rural youth? There are three important kinds. One consists of regular or special meetings of the Young Men's Association (*Seinendan*) or the Girls' Association (*Shojokwai*), and of lectures or courses under the auspices of the township; the second is the influence of the family; the third, the things to be seen in society at large, performances, newspapers, magazines and the like.

What kind of work is done by the organized meetings of the young men and the young women? Taking a township as a unit an association is organized, and under it branches are formed in the units made by villages or groups of villages. Every branch has meetings occasionally and under the direction of the management, consisting of elected officers, practices oratory and debate, or co-operative agriculture, service or labour. About two or three times a year the branches come together in a general assembly of the whole association, and engage in lectures, exercises, sports and the like. In regard to the general plan of the organization of the Young Men's Association, the Government issued instructions in October, 1915, and

gradually these were carried out. About 1921 there was abundant activity, and the organization was quite prosperous. Afterwards it fell into stagnation, at present as an instrument for the culture of youth it seems to exist nominally but not really.

The meetings held under the auspices of the townships, or the agricultural associations of the townships, have to do mostly with agriculture and sericulture, though there are also those that deal with spiritual and ethical problems, under the name of fostering national resources, of reform of morals, or encouragement of thrift. But after all it is permissible to say that these are instructions from the lips only, and nothing more than interesting chatter which yields no power whatever to reach the deeps in the hearts of the youth. For the influential persons, the officials, teachers and the like, who have become leaders in the townships of today, have for the most part no grasp whatever of ideals or principles. For example, it often happens that at the request of superior officials they hold a lecture-meeting to set forth the purport of thrift and economy; and when it is over, under the name of showing appreciation to the officials in attendance, they hold a banquet, pass the liquor-cups about and call in the dancing-girls. Of the cabinets that rise one after another, there has not been one that does not as an item of its policy hoist the standard of administrative retrenchment, but all the way down to the prefectural offices and the townships there is no attaining of the power to retrench. As always hitherto, these bad customs are practised. Words cannot express what poison such abuses inject into the characters of the growing youth, henceforth shaping their conduct by what they observe. Considering the future of our country it is truly a phenomenon to be deplored.

What is the state of the youth in relation to the family? A family in which the parents are both living, or, in case one is missing or both are gone, considerate relatives gives supervision and support, exerts upon the youth an influence for good far surpassing that of any other association, or of society at large. In a word, it may be said that the credit of checking the perversion or corruption of the character of Japanese children and youth belongs to the parents and relatives of the family. That is because parents and relatives love them from their heart and have an intense desire to keep them by all means from bad habits and for the future have them advance and succeed splendidly in the world. But parents' love sometimes descends to

expediency, and not seldom errs with regard to the question of what is most important for the future of their children. Of such sort is the foolish striving to leave material property to them, or trying to have them excel in the art of making money, or ardently desiring that they be promoted in official position. If one truly loves his sons, first of all he should wish them to become real men, of personal worth, and lead them so as to live with a pure mind and in the faith that goes with this. It is a regrettable fact that the thoughts of worldly parents do not reach so far.

Next we have the things to be seen in society at large, performances, newspapers, magazines, and what not. These from the viewpoint of spiritual education are not necessarily bad, but in them good and evil are mixed, and there is no unity, so that, while they may be of some use as imparting knowledge, they are not especially edifying. To be sure, of late the authorities have very properly been regulating theatres, cinemas and publications, and have not been allowing performances or issues that might injure public morals, so that there are few that are a direct way questionable with regard to moral culture. But since the characters and motives of the parties that run these things are for gain first and last, and are not what they ought to be, when we strike the balance between good and evil influences, the evil seem to prevail. Moreover, since supervision and guidance are insufficient, our modern youth, though affected by the above considerations, are apt to be carried off into evil ways.

Besides, young men and young women at the Feast of Lanterns (*Bon*), New Year's and other religious festivals engage in various amusements, exercises and sight-seeing, but there is in these nothing so particularly edifying as to deserve mention. The fact is rather that the youth are being imbued with injurious, effete customs.

Here, by the way, we add a consideration that is the cause of great distress to our present rural youth. It is the exhaustion and general economic depression of rural communities. To begin with, Japan's whole area is but 260,000 square miles. Of this the cultivated area is but 13½%. Disproportionately, the population has now come to number 80,000,000. That which is the foundation of rural economics, the average per-capita amount of land, is becoming more and more restricted. The houses that have less than 7½ acres (3 *chōbu*) each include 95% of all. Of these 49% are small owners, having less than 1¼ acres each. Averaging the large and the small,

there are not quite two acres for each. If we compare this with conditions abroad, we find that in Belgium the ordinary farm is from 12½ to 25 acres; in England about the same; in America even a small farmer has 125, while there are not a few large ones cultivating from 625 up. A Japanese farmer with the income from such a small area as stated above must supply clothing, shelter and food, and all the rest of the means needed, for a large number of people. So in the natural course of things he sinks into a state of exhaustion. In addition the weakness of the Japanese farmer on the theoretical side is his deficiency in the utilization of resources and in managerial ability. Even though his produce is small, if he took great pains in preparing it for market, and by co-operative and other schemes arranged to sell it at the proper current price, he might not get into such a deplorable condition; but this has not yet come about. As for the rural youth growing up in an atmosphere like this, one may infer to what kind of mental outlook they are brought. Whatever may be said of the sons of the class of owners possessing over 25 acres each, in the case of the great majority—the sons of houses that own less or none—it is quite natural that as they observe the condition of their fathers their nerves should be tormented to an extreme degree by the problem of making a living, their hearts should be joyless and the attitude of composure should be a thing of the past. Then as things gradually go from bad to worse, there is no more aspiration to determine a fundamental plan of life, or an ideal of any kind, and they are foolishly engrossed in immediate gain or loss, and come to struggle despondently for success on a small scale.

In the country nowadays even small success is difficult. So one after another they go to the great cities and swell the number of those who work as clerks or labourers in mercantile or industrial concerns. Of those gathered in the cities there are few who can achieve such material success as they crave. In the midst of hurry and worry most of them are living unsatisfying lives. While doing so they get on in years and unawares are overwhelmed by the traditions of vulgar people, their characters are petrified and their mental development is arrested. It is just among people of this type that we find so many in whom the commanding compass-needle of conscience is markedly sluggish and feeble, so that they unhesitatingly become addicted to low vanity and the pursuit of pleasure, until at last life has nothing more for them. This is actually the dreadful

trend of the youth of the present age rushing on to their doom like a flood.

3. The Necessary Qualifications of a Rural Evangelist.

By rural evangelist we do not mean one institutionally appointed a minister or a licentiate. The points we are about to discuss, since they have to do only with rural evangelism through literature and by correspondence, are the desirable attainments of one who works at this business, and the matters to which he should pay attention.

It goes without saying that evangelism is a witness to the fact that one believes, that is, to the grace by which one is saved. It is impelled by the motive of love that would give all one's brothers in the whole world a share in this joy. Accordingly, evangelism never arises where there is not this undoubted faith. If one foolishly undertakes evangelism apart from the motive based on faith, such a thing will never convert an individual or form a strong organization. Therefore the evangelist, as explained my Thomas à Kempis, in the "Imitation of Christ," should commune with Christ and concentrate and fortify his faith; should be clearly conscious of the mission assigned him by God, and with a view to realizing this mission in actuality resolve to work by a plan that has the quality of eternity. It is particularly true of rural evangelism that if one quits three or four years after first beginning it he will never see the least result of it. It is dropping the seed of faith in the hearts of the hearers, cultivating it, causing it to flourish, destroying old habits and forming new manners and customs that is needed. Naturally this requires very great pains and a very long time.

Let us state the items necessary to a rural evangelist: (1) He needs familiarity with the conditions of rural youth and their psychology.

(2) He should have knowledge of the work being done by these youth in the way of agriculture, merchandising or manual industry. If possible, it is desirable that he should acquire an education superior to theirs in regard to these matters, and should have the knowledge and ability to enable him on occasion to direct and stimulate them from this side.

(3) He should have a healthy body and strength to travel freely about the country.

(4) He should have renounced all ambition to go to the city and take a prominent position in the ecclesiastical world. He should, with all prudence and circumspection, consistently have the mind that was in Jesus, and be the kind of man that takes an unknown raw youth, makes a friend of him, likes him, loves him.

(5) He should know the facts in regard to the bodies and minds of the young, their ailments and anxieties, and should be a man competent to become adviser and comforter to them.

(6) He needs a talent for constant study and inquiry as to what books the young are reading, what their interests and what their personal problems are.

(7) He should have studied the forms of religion hitherto extant in rural communities, the traditions, and what is really in them.

4. Literary Evangelistic Method for Rural Communities.

This is evangelistic effort, both public and private, through newspapers and magazines, and through personal letters, aimed at rural communities and mountainous districts which are not reached directly by the evangelistic forces of the churches. In this, broadly speaking, there are the following elements:

(1) Use newspapers, both the local ones and those of national influence. By previous agreement with the management of an influential newspaper, whether published once a day or in morning and evening editions, insert written sermons every Sunday or on some other specified day, and, besides, occasional advertisements of evangelistic character. In regard to the written sermons that should appear in the column reserved for the purpose, one must constantly study and plan both contents and style. In general, the prime essential is that the composition be easy to understand and interesting. So far as the contents are concerned, it is needful to contrive that the following items may appeal to the hearts of the young:

(a) Guide them by showing them plainly and clearly from the Christian point of view the solution of the questions that they regard as their problem;—for instance, the way to success, the clue to advancement, the means of recreation, the relations between the sexes.

(b) Publish for their reading reviews of the problems of the day, national, local or international, showing how they appear to the Christian mind.

(c) Insert articles that criticise the present state of rural youth, cause them to be doubtful about their attitude of self-assertion, and provoke the spirit of enquiry.

(d) Interesting discussions and narratives with illustrative incidents taken from the world of nature and the social usages which rural youth have always before their eyes.

While presenting publicly such aspects as these, cause readers who approve the tenor of the writings to make formal application as enquirers; then ascertain their practical needs, and give them suitable guidance.

(2) An evangelistic organization might do better than insert in a parasitic way sermons and advertisements in newspapers run by others; it should maintain and publish a proper newspaper of its own, and edit the news, editorials and so forth in accordance with the Christian ideal. Of course, in order to extend the circulation widely among families and individuals that are not yet Christian, the make-up should be not just like that of specifically Christian newspapers and magazines, but should be hardly distinguishable from the worldly newspapers except that in the editorials on the problems presented by all sorts of current events the criticisms and recommendations would be based specifically on the Christian ideal. There should often appear in this paper illustrated evangelistic advertisements occupying generous space in the best positions; and where the spirit of religious enquiry has been aroused, the personality and needs of the enquirer should be studied and appropriate guidance given. Up to the present time this method has not yet been tried by any one in Japan, but it is not necessary to say that it would prove most effective.

(3) Publish correspondence-courses, magazines, pamphlets. To speak first of magazines, those published for our specific purpose should in form and contents be adapted to rural communities, and besides sermons, biblical expositions and reviews of current events, columns should be set apart for agriculture, science and literature; also there is need of printing essays and studies by enquirers and believers and affording those of every locality opportunity for mutual intercourse. In regard to the maintenance, from a practical point of view various equipment becomes necessary, but we will omit the discussion of this.

There are two kinds of pamphlets, those given to persons who have never heard Christian teaching, and those needed by persons

who, though they have at one time or another heard Christian and other religious teaching, have not yet developed clear faith. For the former we need something devised to consider from the Christian point of view the problems that distress our present rural youth,—the matters which they regard as urgent,—to state the solution clearly and interestingly, to comfort them and to arouse in them the spirit of enquiry. With this in view, now and then as need arises, persons who are expert along this line should be asked to write pamphlets for publication. As for the second class, one should study from various angles just why, though they have heard the teaching once before, they have not sufficiently advanced in faith; and in certain cases, one should set forth the doctrine and the ethic of Christ in such a way that the enquirer with whom one is dealing may do away with his previously cherished principle and faith, and be converted, and that he may clearly understand that this only is the right course. Further, in producing pamphlets one should pay attention to the point whether they are for children, for youth, for the more mature, or for the one sex or the other.

(4) Urge circulation of Christian books. Assembling various books having to do with Christianity, publish separately a list giving a brief introduction to the contents of each, advertise the library in the various communities and for a small fee have people peruse them in turn. The points that need attention in this connection are the selection of the books and the problem of assigning books to meet the needs of the several borrowers. And it may be necessary from time to time to give clear answers to questions resulting from the perusal.

(5) Publish and sell reading matter and books needed by rural communities, and insert in them suitable evangelistic material. Publish such as may be found to be in demand,—suitable books on agriculture, sericulture, hygiene, pictures, photographs, etc. Insert in prominent places evangelistic appeals and relevant texts and mottoes, sell them at low prices, and along with these distribute scriptures and hymnals.

(6) Use rural evangelistic posters, exhibiting texts and pictures that are refined and significant, making the posters as substantial as possible. Send these out and have them hung in suitable places everywhere. Change and renew them now and then. Being before the eyes a long while, if they suit the taste of rural communities and present

mottoes that awaken response in the young, their influence may be very great indeed.

(7) In regard to personal letters, one should know as minutely as possible the opinions and circumstances of the recipient, sympathize with him, and then write tactfully, promoting faith and replying to questions. This is a method that has been much used by the missionaries of all ages from Paul down, and the influence on the recipients is great beyond our imagining.

We have specified seven elements of importance in rural literary evangelism.* There are others besides these, but as outstanding points these may suffice. In practice they should not be exercised in a disconnected way. It is needful to try to have them reinforce each other organically, and unite them into one system. Again, on occasion one or another should be stressed while the others are kept in the background, the worker constantly observing the constituency and the situation and taking pains to modify his operations accordingly.

5. Relations with Other Literary Evangelistic Agencies and with the Churches.

Recently there have arisen in various quarters numerous agencies that are using the literary method to reach out into rural parts. It is a very important problem to determine just what mutual relationships between them may be most advantageous. According to our observation, while there is no distinction between the agencies in the various localities in regard to their fundamental purpose of disseminating the Gospel of Jesus Christ widely through all parts of the country, yet in the circumstances that led to the establishment of these agencies, or in the beliefs and customs of the denominations that have a part in them, there are various peculiarities that make it impossible offhand to bring them into one united organization. But we should constitute a league or association, gather representatives of the various agencies from time to time, exchange evangelistic experiences, study and discuss more suitable evangelistic methods, determine the enterprises to be conducted in co-operation, exchange publications, divide the whole territory, become severally responsible for the divisions, and go on to

*The author's own specialty is correspondence-courses. By this means he has successfully conducted several hundred remote rural residents through the Bible. He refrains from discussing this, probably because he knows too much to be brought within the scope of this article.—TRANSLATOR.

set up some establishment to train persons for the work of literary evangelism. It is important that the agencies avoid all conflict between their various types of faith, and to the extent that their purpose is identical act in concert and render mutual assistance.

What should be their attitude toward the Churches? An agency for literary evangelism fulfils its proper function when it commits and and entrusts to the Churches the training of the enquirers who make application. Every sound believer must belong to the Church, take part in worship at proper stated intervals and engage in social activity. Usually an individual or a small group of like-minded friends standing alone in a rural section without a pastor does not develop a strong, lively faith. For this reason, if for no other, a literary evangelistic agency should try by all means to maintain an intimate alliance with local churches and endeavour to introduce all enquirers to them.

On the side of the Churches, too, there should be a readiness to affiliate with the literary evangelistic agencies, to define the fields for which they care, and take the responsibility for leading the enquirers that arise as a result of the work of literary evangelism.

As for enquirers in regions far distant from the Churches, it is necessary that the instructors, whether native or foreign, connected with the literary, evangelistic agencies should take charge of their several fields, should regularly lead the enquirers by means of correspondence-courses, periodicals and also, at least twice a year, go about the circuits and visit the enquirers.

Finally, the most important matter in regard to the affiliation of the churches and agencies is that they renounce all selfishness. Whatever may be said of conflict between religious sects on matters of faith, when we are so moved by partisan, sentimental, egotistical considerations as to do evangelistic work in an arbitrary way, we have wantonly caused rural youth to stumble. Against this evil we must insistently be on our guard.

SHINICHI TSUKADA.

Japanese Educationalists and Religion

ON the 22nd of May last, a general meeting of elementary school mistresses from all parts of Japan was held in Kobe, at which the Imperial Education Society introduced a bill dealing with plans for the cultivation of fundamental religious belief in children of elementary school age.

The gist of the explanatory statement was as follows:

"Reflection shows us that there is an Absolute Infinite Power which indwells each individual mind. This Power is realised as a great ideal, which has a subjective existence for each mind and is also apprehended objectively through some kind of symbol. We are, therefore, able to acknowledge the absolute existence of Gods (Kami) and Buddhas (Hotoke) since we have at last a mind to believe in them. In short, religion is nothing less than the union of a finite self with an infinite reality. The ultimate aim of human life appears to be true happiness—a happiness which consists in realising the union of the true, the good and the beautiful, in absolute form. Self perfection can therefore only be attained through religious belief.

"It is one of the fundamental aims of education to implant a germ of such belief in the child's mind and further to foster its growth adequately. One great defect in our present system of education is the entire neglect of this matter.

"The tendency for the separation of religion and education in Japan has given rise to the mistaken idea that it is harmful to cultivate any form of religious belief in the minds of school children. But that is not really prohibited by our national institutions.

"The cultivation of fundamental religious beliefs is quite different from so-called religious education.

"We, therefore, introduce this bill which seeks to find the best plan for dealing with this important problem, hoping to make some contribution towards the progress and development of education in this country."

After a short discussion as to the distinction between religious belief and morality, the bill was referred to a committee of investigation. At the first reading on the following day, the chairwoman of the committee reported as follows:

Recommendations with regard to

I Personal Influence

The acceptance of religious belief on the part of the teachers themselves.

II Organization of School Life with regard to the guidance and development of religious faith among the children.

(a) The establishment of personal contact on the part of the children (1) directly with grandparents, parents, teachers, seniors, great men, religious leaders;
(2) indirectly with ancestors, ruins, portraits, picture scrolls.

(b) The guidance and training of religious sentiment in children.

(c) The need for special attention to religious material for instruction.

(d) The recommendation of religious material for extra reading.

(e) The cultivation and democratization of self government among the children.

(f) Training of the children in gratitude and service.

(g) The need for making the children intimate with nature and giving them a grasp of universal truth.

(h) Contact between the school and the homes of the children and their religious teachers.

(i) The observance of religious celebrations in our national life.

(j) The religious education of the children through incidental happenings in school or in public life.

III Important points with regard to the cultivation of the child's religious belief while in school.

(a) That the teacher should maintain an impartial attitude towards religious sects and should not adhere to any of the present forms of religion.

(b) That she should study the religious consciousness of the children.

(c) That she should teach and guide the children very carefully when they begin to be conscious of belief and should lead them to a true religious faith, not to a blind belief.

Although several contrary views were expressed with regard to the above report, it passed the second and third readings and was accepted finally in the original form.

One special feature of the discussion was that all the delegates appeared keenly interested in the topic since their experience has awakened them to perceive the defects of the present system, which lays too much stress upon mental training and moral education and also excludes any basal form of religious belief.

The Japanese constitution guarantees freedom of religious belief and no state religion is or will be established owing to the unavoidable condition of religion in the country.

Such being the case, it is quite natural that this explanatory statement is full of pantheistic ideas, and that the resolutions, though full of long words and eloquent phrases, are not clear in places and are also partly impracticable.

Yet it is extremely delightful to learn that such a proposal has been made and was discussed so earnestly by all present. Up to this time, most Japanese school teachers seemed never to think of the indispensability of religious belief in the moral training of children, on the principle that education should be entirely separated from religion.

Strange to say, many educationalists have held the biased view that any religious belief if introduced into our educational system would be contrary to the purport of the Imperial Rescript on education.

It is plain that our educational views have developed with the times, and we may hope to see some practical improvement in our present educational system as a result of the above mentioned resolutions.

M. N. TSURUNO.

The N.C.C. Evangelistic Campaign in Tokyo—An Appraisal

THE committee of forty which planned and engineered the Tokyo Showa Memorial Evangelistic Campaign endeavoured to rally the Christian forces of the capital around four features: a "retreat" for Christians, mass meetings for special groups, city-wide tract distribution, and day and night street preaching.

The three nights "retreat" evidenced a vital interest in the deeper and broader aspects of the Christian life. The attendance registered 700. The spiritual tides ran high. Dr. Sato, the scientist, and Rev. T. Hori of Hawaii mightily stirred the souls of their hearers.

Mr. Hori was fresh from the epoch-making awakening which under his leadership had swept through the student body of Doshisha University. In words aflame he told the story of how hard-headed professors and hundreds of high-hearted students had answered the challenge of the Christ.

The mass meetings for working people, for women, for young business men, and for students were held in the largest halls which Tokyo can provide and in sections where their classes predominate.

From the standpoint of attendance, these meetings fell far short of the mark which had been set. These meetings did not challenge the masses. They drew evidently only those previously more or less interested. From this angle they were well worth while.

The plan to broadcast one million tracts had to be modified because of the lack of funds. However, 250,000 tracts were put out through individual distribution. This tract evangelism was unique in that these printed pages carried to multitudes the heart utterance and soul experience of one hundred different Tokyo Christians of every group and class. This was one of the most effective features of the campaign.

The street preaching was concentrated in ten strategic centres. One hundred speakers representing every phase of the Christian community participated in this effort to take the gospel to the places where the masses move. During a week's time, some times in the afternoons and every evening from six until nine o'clock, a vast number of people turned aside to listen to the messages of these way-side evangels.

Another phase of the outdoor programme of the campaign was a service of song in the open air theatre at Hibiya Park. This attracted an audience of a thousand people.

A frank appraisal of this evangelistic effort must face the fact that it did not make the vital impact upon the city's life which its promoter's had hoped. A study of the reasons why it failed to reach higher levels and wider circles reveals some instructive facts.

The campaign was launched in an atmosphere of crisis and panic. A financial flurry was sweeping across the nation. Bank runs and bank failures were the order of the day. A psychology of fear and uncertainty had the people in its grip. They were in no mood to meditate or to look at life in the large.

Pastors are good leaders but poor followers. In places of prominence they are alert and active. As followers, however, they are tempted to become inactive spectators. In setting up the organization for the campaign, a pastor was elected chairman but important tasks were assigned to laymen. Moreover, laymen and non-churchmen took a prominent place on the speaking programme. The result was that in spite of the fact that the campaign was the child of the Tokyo Ministerial Association, many pastors seemed to feel that it was not their movement and many failed to pour into it sustained interest and real heart passion. There were, however, pastors who were whole-souledly back of the effort from its very inception to its close.

A campaign which is not centered in the churches will not secure their united and whole-souled support. With a view to getting the gospel across to the unreached masses, the meetings were held in public auditoriums. This cut the direct contact with the churches and blocked the way for the campaign to work its way into the consciousness and hearts of the churches of the city. Evidently, the churches are so centred in their own immediate life and work that evangelism for evangelism's sake does not make a strong appeal.

How shall we interpret the attitude of the missionaries? They were conspicuous by their absence at the "retreat" meetings and at the public mass meetings. They were not on the firing line in the street preaching campaign. At no time or place did they make their presence and power felt. As far as this particular evangelistic effort was concerned, one would scarcely know that there were any missionaries in residence in Tokyo. Does it mean that they have reached the conclusion that the indigenous church is fully capable of evan-

gelizing the teeming masses of this great metropolis? Or does it mean that the passion to evangelize has died out in our hearts?

In an age where everything is plastered with placards and bill boards, no movement can reach large success which fails to make liberal use of printer's ink and publicity. In the interests of economy the committee decided to dispense with extensive advertising. In so doing it failed to challenge both the churches and the public. Comparatively few people knew that something of supreme importance was taking place.

Some conclusions seem clear:

If a campaign of evangelism is going to capture public attention and win out against competing interests, it must put on an aggressive programme of publicity.

The church's soul is not as yet purged of self. Unless a campaign of this character magnifies the church and puts it at the heart of its plans and programme it will be left to wage its war without the church as a supporting wing.

No matter how well organized a campaign of evangelising may be or how strong the speakers which it commands, without the leadership of the pastors and the backing of the churches, it cannot develop into a movement of first importance.

In the hearts of the pastors, the missionaries, and the rank and file of the churches, the fires of evangelism are burning low.

A spiritual awakening cannot be worked up. It must come from within the life of the church. It must be spontaneous and spirit-wrought. "Not by might nor by power but by my spirit saith the Lord of hosts."

WILLIAM AXLING.

The Movement for the Abolition of Licensed Vice
The Present Position

LICENSED prostitution in Japan has its roots well down in the dim and distant past. The present form of the system dates from the attempt on the part of the authorities in the time of Hideyoshi, 400 years ago, to control disease. Of course no foreigner can pretend that our western civilization is entirely clean in this respect. Yet that need not restrain us from having some part in the Abolition Movement here. For the system in this country, one of the very few survivals of the feudal age, is an anachronism in 20th Century Japan. As it is, government-licensed, segregated quarters are found at 552 places, in every prefecture in Japan with the notable exception of Gumma. The number of licensed houses in these quarters reaches 11,765 and the number of women inmates 52,512, while the number of registered "guests" in 1925 was over twenty-two million. These figures are taken from a recent number of the "Kakusei," the monthly organ of the Purity Society.

During the last five years an active campaign against this system has been waged by the Purity Society and the W.C.T.U. and results to date have been all that was expected or even more. Public opinion in every part of the country is being aroused. Impelled by the growing demand at home, and at the same time not unmindful of the eyes of the world at large, the authorities have set about the reform of the system. In May of last year the Home Department held a conference of Police officials to consider reforms. As a result of this conference orders have gone out to the various prefectural governors that the conditions obtaining in the system must be improved. To date nearly all of the prefectures have promulgated ordinances giving more freedom to the women and putting hitherto unheard-of restrictions on the keepers. A recent newspaper in this prefecture carried an article outlining these reforms, the more important of which are as follows: (1). The term of contract to be limited to five years. (2). It is to be made easier for the women to cease their occupation at will. (3). A stricter police inspection of the accounts between the keepers and the women is to be made, and at regular intervals. (4). The girls to be given more freedom to go outside the segregated quarters,

with the proviso that if the keeper considers an escort necessary he is to bear the expense. (5) Cases of cruelty to be severely dealt with.

Another indication of the attitude of the government is to be found in the fact that Japanese prostitutes on the mainland of Asia are being ordered home. A very few years ago it was a standing reproach to Japan that thousands of Japanese women were plying this trade in every port from Siberia to Singapore, and even up into the interior. But of late the government has been recalling these women until now, the writer is informed, the Maritime Province of Siberia on the one hand, and the port of Singapore on the other are practically cleared. Those in China ports are being ordered home as soon as discovered.

The newspapers of the country are, for the most part, quite definitely in favour of abolition; the attitude of the two large dailies in Osaka, in particular, has been of a high order. In a recent article the editor of the Asahi argues from the broad standpoint of humanity and also because of the bad effect the system has on the honour of Japan and its harmful influence on the moral sentiment of the nation in general. He goes on: "The authorities being of the opinion that immediate abolition is impracticable have mapped out a plan for the steady improvement of the system looking to abolition in the future. This is merely a makeshift and contains a fundamental error, because the maintenance of the system becomes a premise to its improvement. This amounts to official permission to the shameful contradiction in the system itself and that under the patronage of the state..... "Rather transactions in chastity must be rigorously prevented under whatever circumstances."

A Tokyo paper had the following: "The government has started with the idea of improving the licensed system and making it more humane, but since its abolition is being so widely demanded there is likelihood of that being granted in the not-far-distant future. Keepers will do well to proceed on this supposition. Some keepers are even now freeing their girls. Besides this the number of girls asking for their freedom has very largely increased, so much so that the Home Minister has directed the police to form plans for the assistance of these ex-prostitutes so that a serious social problem may be avoided."

The brothel-keepers themselves are admitting that it is only a matter of time when their business will be abolished. But they are not giving up without a struggle. They have found it advisable to

form a national association for mutual protection and this association is said recently to have acquired a newspaper organ. This is surely indicative of the trend of the times.

A bill looking to the abolition of this traffic in five years was introduced in the Imperial Diet this year by three of the Christian members and supported by some 40 others. But because of press of other business it did not come up for consideration and vote. However, a similar bill will without doubt be presented next session and every session until passed into law. In the meanwhile the obvious plan of campaign is by petition and every other method to so arouse public opinion on the issue that the legislators will be forced to give ear. As a beginning in support of the bill this year two petitions were presented, one to the Peers and one to the Lower House, each bearing over 15,000 signatures. In these petitions every prefecture from Hokkaido to Korea and even Manchuria was represented.

With regard to the movement in Shinshu, to which reference was made in "The Japan Evangelist" two years ago, I need only say here that when this work was started four years ago, not only was there a noted lack of public conscience on the subject, but we experienced positive opposition even from the most unexpected sources. However, that first year, with no preparation, no literature and no organization we secured 1,500 signatures to our petition in two weeks. These were very largely from our 500 newspaper evangelism correspondents. Each year since that at the time of the meeting of the Prefectural Assembly, we have presented petitions, the number of signatures doubling year by year, with 6,500 in 1924, 11,000 in '25 and 22,140 last November. Besides presenting this petition, our workers, reinforced by several from the central office in Tokyo, made a very thorough canvass of the members of the Assembly. Twenty-four out of a total of forty-three signed a paper expressing approval of our request but when it came to asking that a bill be introduced giving effect to the petition no one was found willing to sponsor such a measure. This was partly due to certain political complications in Nagano last year, but also to the fact that the opposition forces made a very liberal use of funds to defeat us.

However, far from being defeated, we are already laying plans again to double the size of our petition this fall, and we are also planning to make our voice heard in a pending general election. But from the very inception of this movement we have had as our major purpose the stirring and mobilizing of public opinion, and the work in

the Assembly and among the members has been but a part of a larger whole. Before we started this definite work we found that no matter how we tried to create an interest in the matter of purity and chastity it was treated as merely an academic question, literature left in teachers' rooms and suchlike places was left untouched and absolutely no interest taken. However, once we began a mildly political movement the question assumed a different aspect, and has been debated and voted upon in Young Men's Associations, Women's Societies, mock parliaments and other debating clubs, has been preached on from a score of pulpits and for at least a month every autumn has been a common topic of fireside discussion from one end of the province to the other. Best of all, the newspapers, with a single exception, have given good support. Last fall 12 papers in all parts of the province published our articles, giving us upwards of 30 columns of space. Three branches of the Purity Society, (Kakuseikwai) have been formed and three branches of the W.C.T.U. as a direct result of this work. We estimated that last fall no less than 1,000 individuals assisted, to a greater or less extent, in the securing of the 22,000 signatures. This in itself was no mean accomplishment.

In Toyama, Ishikawa, Fukui, and Saitama Prefectures similar work has been done for the last year or two, with results much the same as outlined above. Okayama also has joined issue with the forces of evil. Enquiries have been had from as far afield as Hokkaido. And so the fight is on up and down the land. The Union of the Kakuseikwai and W.C.T.U. (with offices at the Misaki Kwaikan, Kanda) appeal to the missionary community to assist in the campaign, especially in prefectures where as yet nothing has been done. The present is a most opportune moment to extend our line until it takes in the whole Empire. Let us "come up to the Lord, to the help of the Lord against the mighty."

"Say not the struggle nought availeth,.....
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you possess the field.

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and inlets making,
Comes silent, flooding in, the main."

E. C. HENNIGAR

A New Step in Co-operation

HAVING been asked to write for The Japan Christian Quarterly something about the American Board Mission's Annual Meeting at Arima in 1927. I wish to note one action which stands out as epoch making in the history of our Mission. It is one more step on the road to complete co-operation with the Japanese church.

In 1921 the Mission entered upon an agreement with the Kumiai Body that put all of the evangelistic work of the men of the Mission, including the calling and locating of the evangelistic missionaries, under the control of the Directors of the Kumiai Body, with the addition of three Mission members to that directorate, to act in such matters as affected the missionary personnel. At that time the women evangelistic missionaries were not included and the educational and social work of the Mission was not touched by the agreement. It was considered, however, even at that time that this was only a first step toward the "ultimate integration" of the Mission work with the work of the Kumiai Body.

At last year's Mission Meeting it was felt the time had come to go further in co-operation with the Japanese Church and a "Committee of Six" was appointed to co-operate with a Committee to be appointed by the Kumiai Directors to work out and bring before the Mission some concrete scheme. It was the report of this joint committee that occupied the most of our thought and discussion at this year's meeting. The Articles of Agreement as carried out this time have still to be ratified by the Annual Meeting of the Kumiai Body this September, and after that by the American Board at Boston. If duly ratified by these responsible bodies the result of the 1927 Articles of Agreement will be practically as follows:

1. Since the American Board and the three Woman's Boards that had been co-operating with it have been merged and are doing all their work, since January 1, 1927, as one Board, namely the parent American Board, the work of the evangelistic women of our Mission will be under the control of the Kumiai Directors as that of the men has been heretofore; and the Mission representation on the joint board that controls the evangelistic work of the Mission will be increased by one member, presumably a woman.

2. The institutions of the Mission, with the exceptions to be noted hereafter, will be under the control of a Central Committee of eleven members, seven to be elected by the Mission and four by the Kumiai Body. This Central Committee will have the responsibility of appointing or dismissing the head of every institution; of approving its annual estimates for presentation to the Mission; of approving its curriculum or work programme; of planning for its general development; and of correlating the work of the several institutions under its charge. Under the Central Committee there will be an Administration Committee for each institution, this Administration Committee doing the usual work of an advisory or governing board for the institution and reporting for the approval of the Central Committee. The exceptions to be noted are:—

(a) Those institutions already incorporated as *Zaidan Hojin* or intending soon to be so incorporated.

(b) Any institution whose present controlling body is unwilling to enter this agreement (although it is not anticipated that there will be any such).

(c) The Kindergartens of the Mission, which are to come in under the Central Committee with a Supervisory Committee instead of an Administration Committee, as the scattered location of these Kindergartens and their varied connections make an Administration Committee an awkward form of control.

3. The individual members of the Mission will be called, recalled, or located by the Mission after consultation with the Kumiai Body or its representatives.

It is believed by the Mission that this step means a definite forward movement, honouring as it does the autonomy of the Japanese people and demonstrating the belief of the Mission in the fundamental principle of passing over to the Japanese people, by degrees, in sharing control, the ultimate responsibility for the Christianization of Japan.

Last October at its Annual Meeting, held in Akron, Ohio, the American Board expressed itself as intending to maintain its Missionary work in Japan without diminution. This expression was a great encouragement to both the missionaries and the Japanese workers, and at this Arima meeting a resolution brought in by the joint Committee on Co-operation, which had worked out the above plan of agreement was unanimously adopted by the Mission; "Rejoicing in the declaration of the American Board as expressed at Akron, to continue undiminished its support of the Japan Mission, we earnestly

request the Board to keep both the number of Missionaries and the amount of appropriations at least up to the present level."

C. B. DE FOREST.

National Christian Council Notes

The Aftermath of the Tango Disaster

William Axling

In response to the Council's appeal for funds 9,097.08 yen came in for the relief of the earthquake sufferers in the Tango district. Los Angeles Japanese sent in two splendid contributions suggesting that they be used in helping to rebuild wrecked church buildings.

Recent investigations reveal the fact that temporary relief is fairly well in hand. Two day nurseries are still being conducted under Christian relief auspices. Christian relief workers are doing considerable constructive work among the public school children at Amino. They are also carrying on an aggressive evangelistic programme.

With characteristic courage the people have set themselves to the task of rebuilding their homes and institutions. At Amino the Christians and enquirers, inspired by the initiative and leadership of an earnest Christian local official, have determined that the church must stand first in the programme of reconstruction. In spite of fearful losses they have already secured a lot and raised 500 yen in cash for a church building fund. The Council has voted to back this project with a contribution of 1000 yen.

Other Christian groups in this area are also keen on having the house of God one of the first structures to rise out of the ruin which the earthquake left in its trail. At Mineyama another band of believers has secured 800 yen toward such a project. The Council is investigating the needs and plans of the different churches which lost their plants, with a view to using the remainder of its relief funds in this field.

On June 7th and 8th, at the request of the people of the devastated district, Secretary Miyazaki held at Amino and Mineyama, respectively, two great Christian memorial services for all who lost their lives as a result of the earthquake. This gesture of sympathy and fraternal concern mightily touched the hearts of the masses of the people.

The Jerusalem Meeting

The plans for the gathering at Jerusalem are moving on apace. In a recent communication Dr. Mott says: "The importance of the Jerusalem Meeting continues to grow upon everyone who reflects upon it. It is of supreme importance that every country put its best foot forward on this occasion." In a later letter mailed from Europe he says that as a result of his recent conferences with the Christian leaders in the European area he is impressed with the rising tide of interest and the deepening conviction on the part of many that the Jerusalem gathering will be epochal in its import and influence.

Reports from China indicate that in spite of the chaotic conditions which the Christian movement faces there they have elected their full quota of twenty delegates and are planning to be fully represented at Jerusalem. The China delegation ought to have a lot of first-hand experience and a mass of new material to place at the disposal of this meeting.

The Japan delegation has suffered a serious loss in its personnel. Mr. Hatanaka, successor of Pastor Miyagawa at the great Osaka Church, has been compelled by circumstances to withdraw his name as a delegate. Moreover Dr. Bates, because of his sudden illness and hurried return to Canada, has been obliged to resign as a member of the delegation. The matter of filling these vacancies is now under consideration.

In the meantime the delegation is endeavouring to qualify itself to discharge its heavy responsibilities. In addition to personal study and investigation, arrangements have been made to have Japan's most outstanding specialists in such fields as the industrial problems, the rural problem and the problem of race, place their information at the disposal of the delegation. During June and July the delegation will spend every Friday afternoon in a round-table conference with such specialists.

Moreover questionaires have been sent out to 1,600 Japanese Christian workers and laymen covering the questions which will be considered at Jerusalem. Replies are coming in in generous numbers. These same questionaires would have been sent out to the missionaries had it not been for the fear of duplicating the work which the Federation of Christian Missions is at present doing in the same field in preparation for its annual meeting at Karuizawa. We are hoping that all that this organization is doing will be made available for the delegation.

Sometime in August the Japan delegation will go aside and spend some days in an effort to digest the material that has been gathered and do group thinking.

The rural problem, in its relation to Christian missions, will loom large in the discussions at Jerusalem. In view of this fact the Central Committee, which is setting up this meeting under the direction of the International Missionary Council, has decided to send a specialist in this field to the Orient to study this problem here first-hand. Dr. Brunner has been chosen for this task. He is a man who, from the Christian point of view, has for many years specialized in this area and has had a great deal of close-up contact and experience with this problem. The original plan was to have Dr. Brunner arrive in Japan the early part of August. The Council has requested that his arrival be postponed until about the 10th of September.

The Sunday School Movement

H. E. Coleman

MISS MEME BROCKWAY, a specialist in children's work of the Board of Religious Education of the Baptist Church, is giving two months to Japan in her one year that she is giving to this service abroad. Miss Brockway has from childhood had a keen interest in missionary work, and she was happy when the way opened for her to give one year of special work in foreign countries. She is coming under the auspices of the World's Sunday School Association, and her expenses have been provided by friends, but she is giving her services, without salary for the whole year, because of her great desire to make a contribution to the Sunday School and other religious work for children in the great world-field.

Miss Brockway is a recognized leader of Children's work in the Sunday School Movement of America. She has had the best training and experience. She has not only a knowledge of theory but has had practical success as a teacher and organizer. She is versatile as a speaker and has special ability in story telling. She has written two books, "Church Work with Juniors" and "Story-telling Lessons."

She is called to all parts of the United States to lecture at institutes and conventions. She has attended four World Sunday School Conventions.

Miss Brockway began her work at Shimonoseki at the Baiko Girls' School, going to Kokura for some lectures at the girls' school there. She stopped for one day in Hiroshima, three days in Himeji, five days in Kyoto, three days in Nagoya, and four days in Yokohama. The last ten days of the month were spent in Tokyo where two special institutes were organized for her and where she gave some special lectures at the Aoyama schools and other places. She will attend, and will be one of the main attractions at the three Summer Training Schools.

Three Training Schools for Sunday School Workers

The dates for the three training schools that will be held this year as last are as follows:

KARUIZAWA .....JULY 22—29
SHIMONOSEKI .....JULY 14—21
LAKE BIWA (ZESE).....JULY 20—28

The success of the new training school that was organized at Shimonoseki last year entirely justified the continuance of the school again this year. The buildings of the Baiko Girls' School make an ideal place and the use of the dormitory allows us to keep the expense down to the minimum. The programme of this school is along the same lines as the

one at Karuizawa, so that in case a teacher wants to go to Karuizawa one year and to Shimonoseki the next he can complete the two years' course.

Mr. Kitoku, the new General Secretary of the National Sunday School Association, will attend all three schools and will deliver the course of lectures on the Principles of Religious Education. Miss Brockway will also attend all three schools, giving a course of lectures in each. The Rev. Shoichi Murao, of St. Paul's College, will deliver the Bible lectures at the Karuizawa School and the Rev. S. Kumano, of Seinan Gakuin, will give the Old Testament lectures at the Shimonoseki School.

The Lake Biwa School has a very good general programme with very good talent. They are able to draw from the Doshisha, and Professor T. Katagiri is the man from there who gives the Bible lectures this year on the Old Testament. Professor Hino of the Kyoto Imperial University also gives some lectures on the Life of Paul. Professor Yokogawa of Kobe Women's College gives the lectures on Child Psychology. It will be seen, therefore, that the best talent available has been secured for all three schools.

We are expecting a fuller cooperation on the part of the Japanese denominations this year than ever before, and have suggested that the denominational institutes all be held in August. In that case the leaders who attend these longer schools can be used as group leaders, or asked to report definitely on certain lectures that they attended.

We trust that all missionaries will do all they possibly can to encourage their workers to attend some one of these training schools. Announcements have been sent out quite extensively, but if any one has been missed he can secure either English or Japanese printed matter from H. E. Coleman.

Temperance Notes

MARK R. SHAW.

LEAGUE HOLDS ENTHUSIASTIC NATIONAL CONVENTION AT NAGOYA; PLANS RENEWED CAMPAIGN FOR TWENTY-FIVE YEAR LAW.

With 136 official delegates present, representing 69 local societies, and a number of visitors, the National Temperance League held its Eighth National Convention in the Chamber of Commerce at Nagoya, on Wednesday, Thursday, and Friday, April 13-15. It was an enthusiastic convention, marked especially by a spirit of harmony and a determination to carry the movement through to victory.

A special feature was the presence of Mr. Moriyama, head of Kawaitani-mura, the dry village in Ishikawa Ken, who told very impressively the story of Kawaitani-mura's decision and progress under the dry régime.

In contrast to previous custom, when many resolutions have been passed, the convention this year decided to concentrate upon the most fundamental and vital points in its programme. Three resolutions were passed, expressing this purpose, as follows:

1. The Twenty-five Year Temperance Law represents the best public sentiment of our people. We are determined to secure its passage at the next session of the Diet.

2. Conservation through prohibition is the key to national prosperity. We will each endeavour to make our own towns or villages dry.

3. Temperance Education is our present most urgent duty. We urge the co-operation of all organizations in this programme which is essential to popularize the temperance movement.

In harmony with this resolution it was decided, on suggestion of the Otaru Temperance Society, to publish a new pamphlet teaching the poisonous effects of saké and to distribute it widely among the Young Men's Associations, and also to hold a contest for the best National Temperance League song.

Mr. Kazutaka Ito and Mr. Shozo Aoki, both of whom have been very active in the work of the League, have resigned as active directors, but, owing to their long connection with the work, they will continue as Advisers. Mr. Ito's health has not been good for several months and Mr. Aoki desires to devote himself to the work of the Aoki Reform Foundation.

Several new members of the Board of Directors were elected as follows: Mr. Aishiro Minohara of Kyushu, Mr. Sentaro Utsunomiya of Sapporo, Mr. Sampei Koyama of Komoro, Mr. Tetsuya Koide of Niigata. Mr. Kanji Koshio will continue as Acting General Secretary.

The League now includes about 185 local organizations with a total of some 36,000 members.

As Mr. Mark R. Shaw is to return to America in June, Mr. Hampei Nagao, on behalf of the National Temperance League, expressed in a few well-chosen words the gratitude and appreciation of the League to Mr. Shaw for his five years of service in Japan, during which time he has served as Adviser of the League, and presented him a complete suit of Japanese clothes. A little later Mr. Shaw returned to the platform dressed in *kimono,* and expressed his deep appreciation of the honour thus done to him and his great joy in serving with the League leaders while here.

MR. H. C. HENNIGAR TO SUCCEED MR. SHAW.

Arrangements have been made for Mr. H. C. Hennigar, of the Canadian Mission, who has been doing very valuable work for the temperance and purity movements in Shinshu, to succeed Mr. Shaw as Associate Secretary of the Methodist Church Social Welfare Committee. Mr. Hennigar will continue in his evangelistic work but plans to devote as much time as he can to this special field. From now on requests for posters, slides and other temperance materials should go to Mr. H. C. Hennigar, Matsumoto, Shinshu.

JAPAN INTERCOLLEGIATE PROHIBITION LEAGUE— ANNUAL MEETING.

The Nihon Gakusei Haishu Remmei, the Japan Intercollegiate Prohibition League, held its fourth convention on Sunday, May 15th, in the Imperial University Young Men's Buddhist Association Building, Tokyo. The student organization now has local branches in forty educational institutions, including the Imperial Universities of Tokyo, Kyoto, Sendai and Sapporo and in Waseda, Keio, Nihon and Meiji Universities, as well as many Commercial Schools and High Schools and several Christian colleges. Some sixty official delegates were present from the different schools besides many visitors. Dr. Masataro Sawayanagi, president of the Imperial Educational Association, is president of the organization.

On Saturday evening, May 14th, the Executive Committee and the General Committee, including a representative from each school, were entertained at dinner at the home of Mark R. Shaw at Aoyama Gakuin. On Sunday afternoon the sessions of the convention were held in the Y.M.C.A. hall and in the evening a public mass meeting was held in the same place, with some 500 people present. The speakers were:

Mr. G. Gustav Ramstedt, Finnish Minister to Japan, "Athletic Sports in Prohibition Finland."

Mr. Mark R. Shaw, "American Prohibition and Its Significance for Japan."

Mr. R. Ikeda, "Optimism and Pessimism in our Cultural Life."

Dr. M. Miyajima, M.P., "The Twenty-Five Year Law and the Tomorrow of the Empire."

Dr. Beiho Takashima, Buddhist Leader, "Youth and the Next Generation."

The leaders of the organization started a drive at this convention to secure the passage of the Twenty-Five Year Law at the next session of the Diet. During the coming year they propose to carry on an extensive campaign of education among the young people, especially the students, and members of the Young Men's Association, to arouse sentiment for the law.

Purity Notes

The United Campaign Against Licensed Vice

P. G. PRICE.

The vigour with which the United Campaign against Licensed Vice is being pressed by our Japanese leaders is a great inspiration. The traffickers in women are far from being asleep and are freely using their ill-gotten gains to block the movement. In spite of that, this great issue is being carried into political contests, especially in the prefectures, and candidates are being asked to pledge themselves. The movement for abolition of the present system of Government protection within the prefectures is being extended over a wider area. It is confidently expected that some new prefectures will be won during the coming autumn. To this end branch organizations are being formed in each prefecture. Missionaries may greatly help these branch organizations. At the recent grand meeting of the Movement held at the Japanese Young Men's Association at Tokyo, June 10th and 11th, the government was urged to fulfill its international obligation for the prevention of the traffic in women, and supporters were urged to refuse support to any candidate for election who would not take his stand for abolition.

The growing strength of this movement among the Japanese is seen by the fact that our Japanese leaders have already raised ¥36,513.86 of their 3 years' ¥60,000 budget. Of this, gifts from foreigners amount to ¥5,920.29. The Foreign Supporting Committee has made its objective ¥10,000, so there is yet a great deal to be done. The Committee desires to thank those who have so generously, and often with much sacrifice, contributed to the committee's appeal. Those who have not yet sent in their promises are urged to do so very soon. This is not a matter in which we can afford to grow weary. The address of the Campaign Headquarters is Misaki Kaikwan, No. 1/4 Misaki-cho, Kanda, Tokyo.

Book Reviews

EPOCHS IN BUDDHIST HISTORY; The Haskell Lectures, 1921. K. J. Saunders, University of Chicago. Price $3.00.

Those enquirers who desire a brief and concise account of the phases through which Buddhism has passed from the time of its founder till today will be grateful to Dr. Saunders for this interesting and readable work. In a little more than two hundred pages he sets forth clearly and vividly his views about the chief facts connected with the diffusion and gradual transformation or development of Gotama's teaching. Unlike many writers he does not confine his attention to the religion of Ceylon, Burma and Siam, but fully recognizes the important part which Buddhism has played in China and Japan and the equally important changes which it has there undergone.

His treatment of his subject is partly historical and partly geographical. He begins with four chapters on the history of the faith in India. The first, headed "Rajagaha"—a title which disregards the fact that the Pitakas represent the majority of the Buddha's discourses as having been delivered at Savatthi—states his theories about Gotama's real teaching. The second relates how the Emperor Asoka made that teaching—or the form of it known in his day—the Established Church, and gives an account of the Pali Canon, which is open to criticism. For instance description of the Samyutta Nikaya as "a collection of mixed dialogues, fifty-six in number" will give the unwary reader a very inadequate idea of that voluminous work. It consists of fifty-six sections arranged according to subjects, and though the division into sutas is somewhat uncertain, there are according to M. Feer, who edited the text, 2889 sutas in all. Then comes a chapter on the Gandharan period and the rise of the Mahayana, including an analysis of "that amazing book, the Lotus of the Good Law." The survey of Indian Buddhism closes with an account of the great university of Nalanda and the philosophical systems of Nâgârjuna and Asanga, together with a description of some Mahayanist treatises, including the celebrated Awakening of Faith. The author treats the ascription of this work to Asvaghosha with merited skepticism.

The remaining four chapters deal with the past and present of Buddhism in Ceylon together with Burma and Siam, in the Far East and in Tibet. It is in these sketches, where history and description are pleasantly combined, that Dr. Saunders is at his best, and he is perhaps happiest when treating of China and Japan. His sympathies are evidently with the Mahayana. In Ceylon he sees "a people worn out by the exactions of an aristocratic and austere religion which throve most when kings smiled on it", but he passes lightly over the strenuous doings of the Buddhist Church Militant during the middle ages in Japan. It is curious that he treats of Zen mainly as a Chinese sect, and says little

about its singular fusion with mediaeval military ideas in Japan, its prominence during the Ashikaga period and its considerable influence in modern times. Dr. Saunders has little good to say of Buddhism in Tibet. He dwells only on its grotesque and extravagant features, but the evidence of art alone is sufficient to show that it has a good side. Though Tibetan craftsmen are too fond of depicting raging fiends, they have also shown themselves able to plan stately buildings and to represent majestic calm in their statues and paintings.

Though Dr. Saunders' book will be a welcome guide to those who are beginning the study of Buddhism, it contains a vast number of debatable propositions, especially in his "prefatory notes," an adequate criticism of which would fill a whole volume. Like many other writers he assumes that because Gotama was merely a man of exceptional genius, all stories crediting him with miraculous powers or a superhuman position must be late. But this does not follow in the East. Even in modern India Keshub Chunder Sen and Ramakrishna were regarded as more than mortals during their life-time and there is no reason to doubt that Gotama's contemporary admirers venerated him as what we should call a superhuman being. Dr. Saunders gives as the third stage in "Buddhology" the following: "The Asokan laity regard him as one of several Buddhas." But why the laity more than the clergy, and why should the idea of a series of Buddhas be late? Not only Buddhists but Jains and Brahmans had the idea of a series of supermen who appear at stated intervals. The doctrine is found in those parts of the Pitakas which seem oldest and why should not Gotama himself have believed that he was a Sammasambuddho, as tradition declares he did?

Dr. Saunders writes from the missionary standpoint, but his tolerance, sympathy and desire to appreciate all that he finds good in Buddhism are admirable. He has an eye for resemblances rather than for distinctions, and is intellectually akin to the ancient Japanese doctors who wished to promote harmony by identifying the Sun Goddess with Vairocana. Now there is much to be said for emphasising the points in which religions agree and the history of Buddhism proves that human emotion craves, if not for monotheism, at least for benevolent deities who will hear prayer and give help. The only question is whether Dr. Saunders' desire to find doctrines which are acceptable to Christians does not make him uncritical. He goes so far as to discover Theism not only in the later developments of Buddhism but in the founder's own teaching. But can Theism be a side-issue in any religion? Is it a doctrine to be occasionally hinted at, which is the most Dr. Saunders can suggest? If it is held at all, must it not be the root and the branches and the whole tree? Gotama preached for more than forty years and we have a voluminous account of his teaching—not all of the same date perhaps, but still fairly consistent. There was no motive at all to suppress theistic tenets if they existed; on the contrary Brahmanic ideas, which more and more invaded and modified the severe teaching of the founder, were distinctly theistic or pantheistic. Yet in spite of this, it is probably impossible to quote

from the Pali Tripitaka a single passage in which Gotama recommends anything which we should call worship or prayer to a Supreme Being. The omission is particularly remarkable in the Sigalovdasutta, a well-known discourse which gives full directions for the religious life of a layman, Sigâla is found worshipping the quarters of the Earth and Sky and when reproved asks how he should worship. Gotama replies in a homily which all admit to be admirable as a discourse on morality. A man should avoid sin and do his duty to his fellow-man. Instead of worshipping the points of the compass, he should protect and minister to his parents, and so on. But of worship the new code says nothing, and the omission of this word, which Sigâla had used in his question, is significant and striking.

It is doubtful, too, if any text can be cited from the Pitakas which regards theism as a permissible doctrine. Certainly the Tevijjasutta on which Dr. Saunders relies does not teach anything which can properly be called Theism, that is, the belief in a Divine Creator as held by Christians, Jews and Moslems. In this sutta Gotama is represented as instructing two young Brahmans who desire to be reborn in Brahmâ's heaven how they may attain their wish. Rites and sacrifices are of no avail; he who wishes to be reborn in that Paradise must be like Brahmâ, free from malice and anger and pure in heart. But Brahmâ is by no means the equivalent of the God of Christianity or the Supreme Spirit. He is simply an angel who as a reward for his merit in previous existences has been born in his present position as Lord of a Paradise, and whose life, though long, must come to an end. He is saintly and a Defender of the Faith but immeasurably inferior to a Buddha. So far is he from being the Creator of the world that in some very curious sutras this idea is expressly ridiculed. Neither is Brahmâ's heaven the same as Nirvana, as Dr. Saunders states. The Tevijjasutta says nothing about Nirvana and in another sutta of the Digha Nikâya (xix, 61) it is expressly stated that the discipline which leads to association with Brahmâ does not lead to Nirvana but only to rebirth in the Brahmâ-world.

All our records of early Buddhism are full of the idea that there are good spirits with happy dwelling places in which the righteous may be reborn after death, if they wish, but this is not the road to Nirvana and bliss which the Buddha recommends and these good spirits are simply glorified mortals and none of them is God in the European sense.

Even in Mahayanist Buddhism true Theism is rare, even if it is to be found anywhere. The Abhidharma Kosa, which is accepted as a text-book by all Japanese sects, expressly denies the existence of a Creator, and so does the Bodhicaryâvatâra. The denial is particularly remarkable in this latter work, because it is a manual of devotion which has not unjustly been compared with the *De Imitatione Christi.*

In one passage Dr. Saunders calls Amitâbha "semi-eternal," a term which it might be hard to define but which indicates a suspicion that Amitâbha is not exactly the same as God. But elsewhere he is less cautious and styles him the Eternal Father, for instance in a hymn which is

said to be a versified rendering of the translation of the Wasan, published in the series called the Wisdom of the East. But I am told by high authorities of the sects which worship Amitâbha that the expression is unknown in Japanese. Certainly in two cases where it is used in the Wisdom of the East, comparison with the Japanese text of the Wasan shews that it is not to be found in the original and has been introduced by the translators. Amitâbha, like other Buddhas, is styled Father but in the sense of protector not of creator and the use of a distinctly Christian expression like Eternal Father seems hardly justifiable unless it is found in the original texts.

It is a pity that the book is disfigured by so many misprints and mistakes in Sanskrit and Pali words. The spelling of Chinese words is also inconsistent, Kwanyin and Koan-cheu-yinn being used in the same sentence, though the first follows the English and the second the French system of transcription.—C. ELIOT.

BUDDHISM AND BUDDHISTS IN JAPAN; by Robert Cornell Armstrong, M. A., Ph.D. Published by the Macmillan Company, 144 pp. Price $1.25.

Ten years ago the Board of Missionary Preparation in North America issued the first draft of a report on "the special preparation needed for missionaries appointed to present the Christian message to Buddhists." The committee of sixteen in charge of the matter was headed by President Charles T. Paul, and included such names as Gulick, Harada, Harris and Ibuka. If I am not mistaken, the report never got beyond the stage of the proof-sheets. It should have been widely published just as it was; for it was an excellent introduction to the multifarious subject with which it had to do. Two of its sentences have rung in my ears ever since it appeared. "Scarcely more than 2,000 miles separated Galilee and Kosala." Again, "Comparatively few permanent or self-perpetuating Christian communities have been won and developed among Buddhist peoples."

Apparently the Board of Missionary Preparation, after publishing admirable pamphlets on Confucianism, Hinduism and Islam, changed its mind, and started "The World's Living Religions" series. This series has been featuring Buddhism. We have had "Buddhism and Buddhists in Southern Asia," and "Buddhism and Buddhists in China." Now we have "Buddhism and Buddhists in Japan."

The plan of the series was well conceived. Hitherto the science of comparative religion has been left too exclusively to the university professors who delve into ancient documents and monuments. Their valuable work needs to be supplemented by the studies of missionaries and other sojourners abroad who are familiar with "the world's living religions."

The author, too, was well chosen. Dr. Armstrong by his previous studies has been prepared to take the measure of Japanese Buddhism with sympathetic insight, and his residence in Tokyo gives him opportunity to observe the flowering of this ancient tree at the capital. The roots of it in the rural districts are dying so fast that many a missionary in Japan can scarcely find any material for study except some picturesque customs.

The author's attitude is consistently respectful and sympathetic, certain brusque expressions to the contrary notwithstanding, such as "puerile explanations," a filthy, unsanitary practice," "to ape Christianity." These evince a friendly frankness which will hardly be taken amiss by sensible Buddhist readers.

There are three main parts in the discussion. The first is historical and descriptive. The second briefly outlines the principles of the historic sects and of the modernized, socialized, Japanese Buddhism. The third is a very fair statement of the relations between Buddhism and Christianity, the thesis being that the latter is not to destroy but to fulfill.

The chief criticism to be offered is that the perusal may give the young missionary candidate for whom the treatise is intended the impression that the whole subject is hopelessly obscure. That may be a just impression; for there is no system of thought in the world that is such an *omnium-gatherum* and so full of contradictions as this Northern Buddhism. Yet there are clues through the maze that should be emphasized in dealing with the aspiring young missionary. Pedagogical skill is not Dr. Armstrong's characteristic as a writer. In a previous book of his, intended for the young people of the churches, namely, "Progress in the Mikado's Empire," there were paragraphs that not one Christian Endeavourer in a hundred could grasp. In the present book, too, there is much that is likely to puzzle even a university man. For instance, there are several references to "device," by which is meant, no doubt, the Buddhistic notion called in Japanese *hōben*, an accommodation of the truth to the understanding of those incapable of comprehending the real thing. Conceptions of this kind, being quite unfamiliar to the English-speaking student, should be carefully explained before they are used in the discussion.

Yet one cannot refrain from expressing admiration for the scholarly reserve and balance of the author. To the initiated many a sentence indicates a wealth of learning to which nothing less than a whole chapter would do justice. The general perspective is fine.

CHRISTOPHER NOSS

THE CHRISTIAN MOVEMENT IN JAPAN AND FORMOSA, 1927.
Edited by A. Oltmans, Price Yen 3.00. Christian Literature Society.

The editor of the 1927 issue of "The Christian Movement" calls attention in his Foreword to several points which may well be noted in

a review of the book. In the first place, the publication celebrates its semi-jubilee and missionary workers in Japan may be allowed to indulge in mutual congratulations on the immense amount of information about their field provided in this way during the past twenty-five years.

It is announced that the volume appears under a new title as "The Japan Mission Year Book" with the more familiar name as sub-title; but publisher, printer and binder have conspired to emphasize the old title for still another year. The proposed new title would have been a change for the better and a more suitable description of the scope of the publication; we hope to see it adopted by all concerned in the production of the 1928 issue.

Korea is dropped from the full title and finds no place in the present issue. The editor explains how the missionaries in Korea plan a year book of their own and, with their extensive and varied activities, they should have ample material. It would be unfortunate, though, if this tended to lessen mutual interest when there is need that it should rather be strengthened. Formosa remains linked with Japan Proper and is represented by two chapters besides her contribution to statistics and directory.

In the Foreword we are told that the book comes from the committee which has charge also of the Japan Christian Quarterly. This should make for efficient co-operation and for eventual differentiation in material as between the annual and quarterly publications. The editor of the latter might well covet some of the chapters found in the year book in order to make up a thoughtful number on, say, the religious opportunity in educational work. Had these, and other material, been made over to him the Christian Movement might well have given us more of those useful accounts of the happenings of the past year which are its special responsibility.

We are further told that an attempt has been made to get the book off the press early in April so that it may be on sale at the summer conferences in North America. Alas, for disappointed hopes! the volume is published three months later than intended and the fact is eloquent of the difficulties and delays that beset the production of such a book. The delay is all the more disappointing as the attempt to publish early involved the sacrifice of the statistics for 1926. Those for 1925 are repeated but rendered more complete than they were last year. At first sight it looked as though the process of completion had produced great differences but investigation shows that these are due largely to the happy addition of figures for the Roman Catholic and Russian Orthodox Churches in the evangelistic table and for the Salvation Army in the tables of medical and other philanthropic work. In at least two cases (columns 22 and 39) considerable differences almost disappear if the columns are added up correctly.

Some striking contributions are made by Japanese writers, notably the useful account of the Religions Bill which comes, strangely enough, in the evangelistic section of the book. Criticism of the language of these contributions is disarmed by the editor's tactful remark. Would

it be equally tactful to suggest that some of the foreign contributors might have shown as much care as did their Japanese colleagues? But then we might have lost some very happy mixed metaphors which add to the interest of the book. There is one which is worth the price of the book—not, perhaps, the price we pay for our own copies but the price at which we are invited to obtain extra copies to send to our friends in the homeland.

So much for the points suggested by the editor. Taken as a whole the book follows familiar lines. First comes the general review which is extended to cover the whole of the "Taisho" Era. Next come a series of chapters dealing with separate phases of the Christian movement classified as evangelistic, educational, social, literary and juvenile. The unity of purpose is less obvious in some of the sections than in others but there are very few chapters that are neither interesting nor valuable and many are both. If there is one theme that links the chapters and sections together it is the need and the value of steady, personal dealing with those to be won for Christ, and that, surely, was His own method. There are the usual reports of the National Christian Council and the Federation of Christian Missions and the very full appendices, including the directory, which make the year book indispensible to missionary workers in Japan and in the mother countries. This year we are given a list of educational institutions which covers more than forty pages, though no details are recorded beyond name, location and chief official.

In the obituary section tribute is paid to no fewer than twenty-three workers whose names are associated with the mission field of Japan. The age at which the home-call was received is indicated in twenty cases and of these only seven failed to reach the age of seventy. An analysis reveals other remarkable figures. Thus, only four, apparently, out of the twenty-three were still on the active list of Japan missionaries and of these three died while travelling by train or steamship and one only died in Japan. Broken health rather than old age deprived this country of most of the other workers while they had still many years of life before them. Yet, lest it should be thought that Japan's share in the life service of these men and women had been small it should be noted that it works out at the extraordinarily high average of over twenty years.

The Christian Literature Society have been fortunate in their printers. The easily spaced page is a distinct improvement even though it means that the contents of the book are considerably less than those of its immediate predecessors. Misprints are to be found but the wonder is that there are not more of these when compositors are handling what is to them a foreign language.

All success to the semi-jubilee issue! It is a book that should be bought, for neither borrowing nor lending will so well advance the cause which it represents.—JOHN C. MANN.

China Today Through Chinese Eyes
Second Series

In going over the Second Series of "China Today through Chinese Eyes," one cannot but feel that the choice of writers on the subjects contained in the book has been excellent. I have read it with particular interest because of my intimate acquaintance with most of the writers of the articles which deal with problems which daily arrest our attention.

One of the writers, who recently happened to be in Japan, told me that the book was in a way stolen from them because these articles were prepared for audiences and readers in China and for a purpose quite different from that which the publisher had in view. Whether intended for the English audience or not, this book commends itself as an invaluable guiding light to the present situation which is so difficult to understand.

In his article, "The Present Political Outlook," Dr. David Yui pictures New China in a clear-cut and straightforward statement. While never failing to depict the dark and difficult side of the situation in China, he assures us that "with so many excellent qualities in the character of the Chinese people, and with their rapid awakening and acceptance of greater responsibilities for their national welfare than ever before, we may be confident that a New China is already steadily unfolding herself before us."

Mr. Thomas Tchou's description of the industrial situation in China is very informing. His intimate contact with and thorough knowledge of the labour problem give great weight to what he says. In describing the two groups of labour organizations, one ordinary and the other revolutionary, he says; "The latter type is now gaining preponderance, although outwardly little expression is discernible and it is politically allied with the Left Wing of the Kuomingtang." Further he says, "There has been a great deal of publicity regarding the alleged influence of Bolshevistic Russia on the labour movement in China. This is partly due to the association of this movement with the Canton Government, which has also close contact with Soviet officials but in the main the labour movement is a Chinese movement." I hope that this last sentence still holds true today. But the readers of this book will share with me a keen desire of learning from Mr. Tchou what will become of the beautiful, time-honoured village customs, the system of the Elders, and the filial piety which have often been quoted to us as the bulwark of Chinese

solidarity against the Bolshevistic influence in China. We shall also be grateful if the writer will tell us what his idea of a "constructive and aggressive social policy and programme" would include.

In view of the present-day anti-Christian Movement, Professor Chao's essay on "Religious Thought and Life in China" must be recommended as very helpful reading. In some respects, we find an exact parallel in Japan, especially in some of those problems we faced some years ago when there was a strong reactionary movement against Christianity. His explanation regarding the anti-Christian Movement is a very timely one. Everybody will concur with what he says with reference to the indigenous development of religion and his aspiration "to Christianize and create a new community in China."

No one is more competent and able than Mr. T. Z. Koo to deal with student life in China. In the two articles written by Mr. Koo we not only learn many things about his country, but may also get valuable suggestions in helping solve similar problems in Japan. In his clear and penetrative manner, he warns us not to confuse religiosity with spirituality. Further, he cautions us against drawing an antithesis between activities and spirituality. His advice to the staffs of Christian colleges to have retreats—"not to talk over the efficiency of their rules, the standards of their curricula, etc., but to spend some time, as a staff, in finding out the deeper meaning of the spiritual purpose for which their institutions exist," is a most timely and appropriate one for our colleges in Japan.

In presenting "The Needs of the Christian Movement," Dr. Yui expressed a desire which also might well be emphasized in Japan. He says, "Christianity might occupy a different position in the minds and hearts of the Chinese people from what it does now had we a few more profound Chinese scholars among our missionary friends, who, because of their thorough grounding in Chinese culture, philosophy, ethics, history, etc., could interpret Christianity in more intelligent and elegant Chinese language, spoken and written and with a richer blending of Chinese and Western civilization as both foreground and background." I should like to add to the above the phrase "and all Christian workers" after "our missionary friends," for I feel that this is one of the needs of the Christian movement in Japan. It is very interesting to find him urgently requesting the Chinese Christian leadership not to fail to place more emphasis on Chinese studies than on anything else. I am sure that in the coming year China will show us a really indigenous Christian Movement.

In reading this book a second time, I began to think it would be of great help if there were an index in which some of the Chinese words were given in the Chinese characters and with some explanatory notes. If there is any plan of publishing a third series of this book, I should like very much to see how, in the development of the new thought movement,

old China is being moulded into the new. For instance, the testimony of those who have been converted from Confucianism, Taoism, Buddhism or any other teaching to lead Christian lives would form a wonderful record of human experience. Such records would be a great contribution to civilization, benefitting not only the West but also many countries in the East, where there are many who are eager to know about the transformation of the greatest Republic of the world into the Kingdom of God.

SOICHI SAITO.

A GENTLEMAN IN PRISON; by Caroline Macdonald. Cheap Edition 2/6, published by The Student Christian Movement. On sale at the Kyōbunkwan and at Maruzen's.

"A Christian apologetic of a unique and powerful kind, it is also an interesting commentary on missionary work, and throws light upon the question of the proper treatment of criminals. In its literary force as the work of an uneducated man, making all allowance for the fact that it is a translation, it illustrates the heightening effect upon human ability of an intense religious experience. Above all it is a testimony to the power of Jesus Christ to save the most degraded. It is not unworthy to set beside some of the other great prison-documents which are among the treasures of the Church of Christ."

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Ruby Anderson, 3131 Aoki Machi, Kanagawa, Yokohama, by the 20th day of March, June, September and December respectively. Contributors will greatly oblige by drafting items in the form now in use.

BIRTHS

DOWNS. On June 20 to Rev. and Mrs. Darley Downs, A.B.M., a daughter Portia Ann.

KAREN. On April 29 to Rev. and Mrs. A. Karen, Finnish Lutheran Mission, Nagano Ken, a son, Lauri Erik.

DEATH

THOMPSON. On May 17, in Tokyo, Mrs. David Thompson, P.N., 1873-1927.

MARRIAGE

LORIMER—GRIFFIN. In April, at Shelby, North Carolina, Mr. A. I. Lorimer (formerly A.B.C.F.M.) to Miss Mary Griffin.

ARRIVALS

BRODBECK. In March, Miss Emma Brodbeck, W.A.B.F.M.S., West China Mission, to teach Shokei Jo Gakko, Sendai.

BROSE. In May, Mr. and Mrs. Daniel Brose, Evangelical Mission, China, to work in Japan. Address: 14 Yoji Dori, Nichome, Osaka.

CHAPPELL. In April, Miss Constance Chappell, W.M.S.U.C.C., from furlough to resume work in Woman's Christian College, Tokyo.

HOWARD. On March 12, Miss R. D. Howard, C.M.S., from furlough. Miss Howard will reside in Tennoji and work in Momoyama Church and Momoyama Middle School.

JACKSON. In April, Rev. J. E. Jackson and family, S.B.C., Shanghai, China. Mr. Jackson is teaching temporarily in Seinan Gakuin, Fukuoka.

LEE. In May, Miss Mabel Lee, M.E.F.B., from furlough to Sendai.

PARKER. In April, Miss Alice Parker, S.B.C., China. Miss Parker is assisting in the work in Fukuoka.

PINSENT. On March 31, Mrs. A. M. Pinsent, W.M.S.U.C.C., from furlough to Toyo Eiwa Jo Gakko, Azabu, Tokyo.

ROGERS. In April, Dr. Jesse M. Rogers and family, S.B.C., Shanghai, China. Dr. Rogers is teaching at present in Seinan Gakuin, Fukuoka.

TAYLOR. On April 26, Rev. and Mrs. W. R. O. Taylor and child, C.M.S., West China Mission, for temporary work in connection with Chinese Student Mission.

SCHWEITZER. In May, Miss Vera Schweitzer, Evangelical Mission, China, for temporary work in Japan.

TOPPING. In April, Miss Helen Topping, formerly of the Y.W.C.A., to be associated with Mr. Kagawa in work in Kobe and Osaka.

TOPPING. On May 26, Mrs. Henry Topping, formerly of the A.B.F.M.S., Mrs. Topping will make her home with her daughter. Mr. Topping is expected to arrive soon.

WELLS. On June 20, Miss Lillian A. Wells, P.N., Miss Wells is located in Yamaguchi.

DEPARTURES

ALLEN. On July, Miss Carolyn Allen, Y.W.C.A., to spend the summer at home.

AUMAN. On July 7, Rev. and Mrs. Clyde J. Auman, M.P., Nagoya, for their furlough in America.

BOULDIN. On May 26, Dr. and Mrs. G. W. Bouldin, S.B.C., on furlough. They were accompanied by Mrs. Bouldin's mother, Mrs. Jane Lee.

BRAITHWAITE. On May 20, Mr. and Mrs. George Braithwaite, Friends' Mission, for England.

COE. On June 27, Miss E. L. Coe, A.B.M., on furlough.

CONRAD. On July 9, Miss Florence Conrad, S.B.C., on furlough.

COX. On July 1, Miss A. M. Cox, C.M.S., Amagasaki, for Canada, on furlough.

DUNLOP. On July 1, Dr. J. G. Dunlop, P.N., on health leave. Address: Kingston, Ontario, Canada.

ERSKINE. On July 13, Mr. and Mrs. W. H. Erskine and family, U.C.M.S., Osaka, on furlough.

FAIRCLO. In September, 1926, Miss Nellie Fairclo, M.E.F.B., Aoyama, Tokyo, on health leave.

HENDERICKS. On June 15, Mr. and Mrs. K. C. Hendericks and family, U.C.M.S., Fukushima, on furlough.

HURD. On July 1, Miss Helen R. Hurd, W.M.S.U.C.C., to spend her summer vacation with her mother at Vernon, B. C.

IHDE. In September, 1926, Rev. and Mrs. W. A. Ihde and family, M.E.F.B., Sapporo, on account of Mr. Ihde's health.

JOHNS. On July 4, Mrs. H. W. Johns and children, M.E.F.B., for England. For the present Mr. Johns will remain at his post with the C.L.S.

KEAGEY. On July 22, Miss Margaret D. Keagey, W.M.S.U.C.C., on furlough.

LEHMAN. On June 15, Miss Lois Lehman, U.C.M.S., Akita, on furlough.

LOGAN. On July 1, Dr. and Mrs. C. A. Logan, P.S., on furlough. Dr. Logan will teach Bible in Agnes Scott College, in Decatur, Ga. during his furlough.

MARTIN. On June 12, Prof. J. V. Martin and family, M.E.F.B., via ports and Europe, on furlough. Prof. Martin intends to do some special study in London.

NEELY. On June 7, Miss Clara J. Neely, P.E., Kyoto, on furlough.

NEWLIN. On May 18, Miss Edith Newlin, Friends' Mission, on furlough.

OLDS. On June 20, Mr. and Mrs. C. B. Olds and two children, A.B.M., on furlough.

SALONEN. On May 3, Rev. and Mrs. K. E. Salonen and children, Finnish Lutheran Mission, Tokyo, for Finland on furlough.

SCHIRMER. On June 15, Miss Kathryn Schirmer, Evangelical Mission, on account of illness. Address: Holton, Kansas.

SHAW. In June, Rev. and Mrs. Mark R. Shaw and family, M.E.F.B.

SMYTHE. In June, Dr. and Mrs. Smythe, P.S., Nagoya, on account of the ill health of both.

TETLOW. On May 24, Miss Helen L. Tetlow, P.E., Kanazawa, via Europe, on furlough.

THEDE. On June 15, Mr. and Mrs. Harvey Thede, Evangelical Mission, on furlough. Address: Blue Earth, Minn.

WALSH. On February 17, Rev. and Mrs. G. J. Walsh, C.M.S., Asahigawa, for England on furlough.

WALTON. On July 1, Mrs. Murray Walton and two children, C.M.S., Tokyo, for England via Canada.

WARNER. On July 1, Rev. Paul F. Warner, M.P., to spend his summer vacation at his home.

WELTE. On June 27, Miss Jane M. Welte, P.E., Kyoto, on furlough.

WILLIAMS. On April 28, Miss A. S. Williams, C.M.S., Osaka, for England on furlough, antedated on account of mother's ill health.

ZIEMAN. On April 20, Mr. P. P. W. Ziemann, Pastor of Tokyo Union Church, on furlough. Mr. Ziemann expects to enter Yale University next fall.

RESIGNATIONS AND RETIREMENTS

DOWNS. Rev. and Mrs. A. W. Downs have resigned. Rev. Downs is pastor of the First Congregational Church at Ironton, Ohio.

MUNROE. Rev. and Mrs. Alexander Munroe have resigned. Rev. and Mrs. Munroe sailed May 25th for Vancouver, Canada, where they will reside in future.

PETERS. Miss G. S. Peters, P.N., a short-term teacher in Wilmena Jo Gakko, Osaka, sails July 23rd for Port Huron, Michigan. Miss Peters will not return to Japan.

CHANGE OF LOCATION

CARPENTER. Miss M. Carpenter from Koishikawa, Tokyo, to 10 Fukuro Machi, Suruga Dai, Kanda, Tokyo.

CROSBY. Miss Amy Crosby from Koishikawa, Tokyo, to 10 Fukuro Machi, Suruga Dai, Kanda, Tokyo.

KEEN. Miss E. M. Keen, C.M.S., from Ashiya to the Poole Girls' School, Osaka.

RIKER. Miss S. M. Riker, P.N., from Sapporo to Osaka.

TENNY. Dr. and Mrs. Charles B. Tenny, A.B.F.M.S., from Tokyo to 1327 Minami Ota Machi, Yokohama. Dr. Tenny is the new president of Kwanto Gakuin, Yokohama.

THARP. Miss Elma Tharp, A.B.F.M.S., from Koishikawa, Tokyo, to 10 Fukuro Machi, Suruga Dai, Kanda, Tokyo.

WINN. Rev. and Mrs. M. C. Winn, P.N., from Kanazawa to Osaka.

MISCELLANEOUS

METHODIST EPISCOPAL MISSION. The Mission Council of the M.E.F.B., and the two Conferences, East and West, of the Woman's Board held important meetings at Aoyama Compound during the last week in May.

BAKER. Dr. A. G. Baker, Professor of Missions in the University of Chicago spent several of the winter and spring months in first-hand study of missions in China and Japan, returning home in May.

CLEMENT. Prof. and Mrs. E. W. Clement sailed for the States May 26th. Prof. and Mrs. Clement have spent forty years in Japan and are too well known to require further mention here. They will be greatly missed in many circles. Their destination is Syracuse, N.Y. where their daughter resides and where Prof. Clement will receive medical treatment.

DIFFENDORFER. Dr. and Mrs. Diffendorfer finished a world tour of inspection of the missionary work of the Methodist Episcopal Church in June and sailed from Yokohama June 23rd.

SCUDDER. Dr. and Mrs. Doremus Scudder spent parts of May and June in Japan. Dr. Scudder was a member of the A.B.F.M.S. 1885-1889, and later was pastor of Tokyo Union Church. They sailed June 15th.

SHAW. Rev. Mark Shaw, who has returned to the States, has been engaged in special temperance propaganda and there is much great regret at his departure.

WELCH. Dr. and Mrs. Welch were in Tokyo in May attending the meetings at Aoyama.

THE FIRST RURAL GOSPEL SCHOOL.

Shewing Mr. Sugiyama and Mr. Kagawa standing in the centre.

GROUP OF JAPANESE LEADERS AND MISSIONARIES INTERESTED IN THE PROBLEM OF RURAL EVANGELIZATION.

Taken at Karuizawa, August, 1927.

Seated, from left to right, Mr. Sugiyama, Mr. Kagawa, Hon. D. Tagawa, M.P., Professor Abe, one of the leaders in the new Labour Party, General Yamamuro of the Salvation Army, and Rev. Katsuyama.

THE
JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

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Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

The Federation of Christian Missions

THE Annual Conference of the Federation of Christian Missions the report of which is to be found in this issue, this year, devoted itself to the consideration of four of the main topics, before the forthcoming Jerusalem Conference. These were the subjects of (i) the Securing of Indigenous Leadership, (ii) Christian Education, (iii) the Contact with non-Christian Religions, (iv) Race Relationships. Any one of these provided more than a sufficient programme for one conference; to attempt to crowd the consideration of all of them into three brief days was, to put it mildly, ambitious. It was inevitable that the conclusions reached should bear the mark of incomplete thinking. This danger, however, was fully recognized by those responsible for the programme. In order to minimize it as much as possible not only were small picked groups convened some months before in the Tokyo and Osaka districts, who could give the subjects more leisured and thorough consideration, but also the Conference itself was divided into four groups which met separately on two of the afternoons to discuss matters and to present findings to the Conference in plenary session. But even these precautions had their special dangers. In the first place the Kanto and Kansai groups cannot be said to be representative of the great body of missionaries working in the country districts, who though less in touch with the progressive elements of the Empire are probably closer to

the great conservative mass of the population. Though it may be true to say "Tokyo says today what Japan says tomorrow," yet in order to get a correct appraisal of the situation it is also necessary to study what Japan says today. It was inevitable, therefore, when it came to group discussion at the Conference itself, that the country missionaries with their differing outlook and their lack of opportunity of corporate study should be critical of the findings of their town brethren. The findings therefore to some extent represent a compromise rather than a synthesis, or to borrow mathematical terms, a Greatest Common Factor rather than a Least Common Multiple.

In the third place while the expression of missionary opinion as such may have certain value, yet the subjects before the Conference were of a character so fundamental as to demand united Japanese and missionary thought. This was lacking at the Conference and to this extent the findings may be said to be one-sided.

If the Federation is to continue to provide that "opportunity for gatherings of an inspirational and educative character," which is set forth in its constitution as the purpose of its existence, then it would be a distinct advantage if, while preserving the new method of Group Study, means were devised of securing a closer cooperation between the town and country elements, and also the Japanese and foreign.

The four subjects of this year are each of such importance as to demand corporate thinking on the part of the Christian forces in Japan; the immediate problem is as to ways and means. We wonder if it would not be possible for a central committee, set up by the Federation and the National Christian Council, to draw up an outline for study with questions attached, such as the excellent one produced by the Tokyo Group on "Race Relations." These in turn might be considered throughout the winter in the various Pastors' Meetings, which are now an established feature in all towns where more than one body is at work. The extent to which these subjects are taken up by such groups would be a guide as to what steps should follow. On the other hand if nothing is done there is serious danger that through the lack of a common mind, the Christian movement may one day find itself unable to give that lead to which its spiritual heritage entitles it, and which the occasion demands. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The World Conference on Faith and Order

"We are convinced that it is the will of Christ that the one life

of the one body should be manifest to the world. To commend the Gospel to doubtful, bewildered and sinful men, a united witness is necessary. We therefore urge most earnestly that all Christians, in fulfilment of our Saviour's prayer that His disciples may be one, reconsecrate themselves to God that by the help of His Spirit, the body of Christ may be built up, its members united in faith and love, and existing obstacles to the manifestation of their unity in Christ may be removed."

In these striking words the Conference on Faith and Order, held recently at Lausanne, has placed on record its attitude to unity and to our present divisions. The words gather an added force, when we remember the representative nature of the Conference. The Roman church was the only one of any size which was absent. Henceforward no one can call those, who are keen on unity, cranks; the boot is rather on the other leg.

In a recent issue of The Japan Christian Quarterly, we drew attention to the problem of unity as it affects Japan, and certain practical suggestions were made as to the next steps to be taken. But the matter has gone no further since then. It is true that various churches have set up committees to study the subject and if opportunity offers to meet with representatives of other churches, but that is as far as they have got. They are non-functioning bodies. Indeed their very existence is almost a hindrance to anything being done. In the meantime we each plough our lonely furrow. Of course we keep on good terms with one another; to that extent at all events we are Christians. But all the while Japan, while becoming more Christian, is becoming less Church. The biggest congregation in Japan today is drawn by one who repudiates the whole idea of the Church as an organized expression of Christianity. If instead of criticizing his theories we were to spend more time in facing our facts, we might begin to do something. It is quite certain that while things continue in the present pass, we are not going to see that strong advance for which we all long. For as one who has studied the subject deeply has said, "In disunion the weakness of each protects itself and grows by the weakness of the other," whereas "in a real unity, the weaknesses of one system are redeemed by the strength of the other."

If the National Christian Council on account of the pressure of other work is unable to give the lead, which it was invited to give by the Federation of 1924, cannot one of those denominations which

have set up a committee take the initiative? To put it bluntly, won't somebody 'get a move on' !

The Evangelization of the Villages

On another page will be found an article by one who is peculiarly qualified to speak on the subject of rural evangelization. Mr. Sugiyama has himself worked as a pastor in the country, where he built up a thriving church and a school for farmers. He has graduated from both a theological college and an agricultural one. In addition he has acquired considerable dental knowledge, which has been of use in pioneer evangelistic work. On Mr. Kagawa's request he assumed the presidency of the All-Japan Peasants' Union, which was later undermined by the influence of extremists. He is also the author of a standard work on agricultural problems, and is a recognized authority on the subject. Just at the present moment he is engaged in planning with Mr. Kagawa a far-reaching campaign among country people.

The present depression in agriculture constitutes one of the most serious problems that the Government has to face. It is also fast becoming one of first importance to the Christian Church. This twofold aspect is shown by a letter received recently from a tenant farmer. He writes, "On account of the bad economic situation, we farmers, though we are called by that name, cannot afford to keep more than five or six months' supply of rice ourselves. Conditions are so bad that we have to struggle for our lives as never before. In my village I fear that if one house goes bankrupt, it will be a case of the rest following suit. For this reason those who can do work to supplement their income do so, and work day and night. My house does fishing to keep ends together. I am afraid that I will not be able to join the Society you have for Christian study, though I am longing to do so. (On account of the fees, *Ed.*). I feel that it is very sad that on account of the suffering in this kind of life that I cannot find time to work for God. It is a great misfortune." This letter well illustrates the temporal and spiritual plight of the great bulk of the country population.

The task of rural evangelization is one which should have a special appeal to the missionary forces in Japan. Firstly it is a pioneer work, pure and simple. It offers all the thrill of discovery and the challenge of difficulty; it requires that gift of 'sticking at a thing' which is supposed to be one of the distinctive traits of Anglo-

Saxon character; it has the appeal of dire need, which has sent men to the uttermost parts of the earth to alleviate it. In the second place it is a problem which the Japanese Church is not as yet in a position to tackle of itself. Among other things it has not got the funds. Though Mr. Sugiyama suggests ways and means by which this difficulty may be overcome, yet not all have his genius for utilizing them. There is plenty of room for the country evangelist, pure and simple, who by his life among and with his flock will draw them unconsciously, yet inevitably, to the Countryman of Galilee. It may be the privilege of Missions to help men of this type for many years. Yet today how many Mission Boards have even considered a country policy?

The Present Outlook in Japan

There is no doubt but that from a religious standpoint the situation today is more hopeful than it has been for many years, if only the Church can rise to the occasion. As long as man has "much goods laid up for many years," he is apt to take religion not too seriously. It has a knack of making uncomfortable demands, which are best left undisturbed. But when the situation changes and

"pain after pain, and woe succeeding woe"

fall to his lot, he discovers that a purely materialistic existence is not perhaps the best thing in life. He finds that he wants something more than goods; he becomes more attentive to spiritual things if they are put sympathetically before him.

It is this state that Japan is in today. In the economic world bank after bank has closed, including one of the biggest in the country; agriculture is in the Dead Sea of depression; political scandal and corruption show no sign of abatement; capital is more defiant and labour more bitter in the struggle for power; radical ideas, often tinged with a genuine idealism and spirit of altruism, are spreading especially in student circles; the thought of the nation is chaotic and unled. As a result of all this, there seems to be a genuine awakening to the need of religion. Its essential place in education has been emphasized in more than one meeting of Government Teachers; secular school buildings may now be used for religious meetings; the Press is ready to insert religious articles to a degree unknown before, indeed two of the biggest papers in the country have now a religious column as a regular feature; one of the biggest publishers in the country for purely commercial reasons is issuing two Christian books, the first he has ever handled; the Government

is concerned with a Bill of Religions, which gives them a recognized place in the national life.

The result of all these forces at work is a genuine revived interest in religion. Japan is discovering that "man does not live by bread alone." Only this month we were present at a meeting in Tokyo, which was frankly evangelistic. There were no star speakers. Use had been made of the press to inform those who were off the beaten track of the churches. The result was that one of the biggest halls in Tokyo was packed to the doors, while an overflow meeting of 600 was held in another hall a mile away. The overwhelming bulk of the audience were young men.

In face of this opportunity how fares the church? Geographically it is sufficiently well spread over the country to be a potential force; whether it will be an active one depends on other conditions. Financially it is not strong, though a genuine desire for self-support exists and is making progress. The danger of this movement is that a premature renunciation of foreign support may limit its activities very largely to those centres of population where self-support has already been achieved. So far as its social responsibility is concerned, the Church as a whole is still but half-awake. Isolated leaders realize the critical nature of the situation, but the Church as a whole continues to be that of the respectable middle classes, who though they fear God do not always regard man. Such influence as Christianity exerts on the social problems of the day is largely due to these individuals rather than to the Church as a body. Spiritually—it is here that the real problem exists. It is here that we realize our limitations, that our Church organizations, our Christian Education, our Social Service, our many other activities which play so important a part in the campaign, are "in themselves simply the tool of the spirit that handles them." The bones may be moving, but till the wind of God breathes into them they remain bones. Men may be conscious of undefined religious needs, but till the Spirit of Jesus touches their imaginations and captures their lives they remain unsatisfied. The Church may be able potentially to give help, but till it is fired with His love, it will not win souls to their Saviour. Men may be saved, but till they learn to live dangerously they do not know what their new faith means. We may be missionaries, but till we are ready to go all lengths along the way of the Cross, we may be witnesses only to a lost opportunity. There is a sentence in a book written shortly after the war by one of our younger leaders, which

has a peculiar application to the present situation. He says of Christ, "He has been impotent for centuries owing to the spiritual complacency of men. He has been degraded by the transformation of His revolutionary disclosures into an established and conservative condition of truce with the world, in bondage to propriety. The times of the impotence of Jesus Christ are passing. He was ever powerless with those who did not need Him."

"Sir, We Would See Jesus!"

The Conference Sermon of the Annual Meeting of the Federation of Christian Missions, 1927

THE words to which our thought will be directed this morning are found in the 12th chapter of the Gospel of John, and the 21st verse: "Sir, we would see Jesus!"

One day there were great crowds in Jerusalem. The narrow streets were thronged and choked with people, pressing upon each other as they toiled up the steep and stony ways, jostled and hustled by their fellow-pilgrims and by the passing beasts of burden, filling all the roads with their restless moving. The feast of the passover was approaching. Devout Jews from all over Palestine looked to this season as the crowning event of the year, culminating in the toilsome trip to the holy city and the celebration of the sacred memorial within its hallowed borders. The heat, the dust, the crowds, the weary journey, all these were forgotten as they re-lived in the observances of the passover the history of their race in its great deliverance at the hands of Jehovah. This year, however, they came with an even keener zest than that of other years. Rumours had been heard of a new Teacher, a peasant of Galilee, who had been performing many miracles. His teaching was said to have about it a freshness and an authority which set him apart from other prophets and so distinguished Him from people about Him that it was even said that there were those who believed Him to be the Messiah, the divine Son of God, for whose coming they had waited and wept and prayed through long and weary years. Rumour also had it that this great Teacher might come up to the passover feast, and many of those in the city were on tiptoe of expectation to see Him and hear what He might have to say. But not all of the visitors to Jerusalem at this time were Jews. There were some Greeks who had come also to the festival. They, too, had heard about this new Teacher and they, too, hoped that He might be in the Holy City at the time of the great feast. They had heard that certain disciples were accustomed to go about with Him; so they determined to find one of these and having come to Philip, who was of Bethsaida of Galilee, they asked him saying, Sir, we would see Jesus.

From that day until this, restless and hungry humanity has been coming to the disciples and saying, We would see Jesus. Sometimes they have been offered a creed which set forth in lofty and inspiring words the things that the disciples themselves had agreed together that they believed about Jesus and His Father God; sometimes they have been offered a ritual which embodied in sublime ceremonial the highest aspirations of those disciples who knew Him best and who through these expressions of their faith and aspiration sought to open the door for the multitudes to enter into fellowship with Him; sometimes they have been offered a system of theology, through which some of the disciples have tried to lay down the paths along which faith should proceed to its ultimate goal of the vision of God as revealed in Christ; sometimes they have been offered an organization, smoothly articulated, noiseless and effective in its operation, expressing through its corporate action those ideals of worship and of service which seemed to the disciples to be dominant in the life of Jesus; and sometimes oh, saving grace! There have been saints who, along with all these expressions of their faith have offered Jesus Himself.

As we read the gospels we are continually impressed with the way in which the great Teacher tried to make His disciples understand about life and to make clear to them that the kingdom about which He was talking was something that lived and grew within the human heart. He used illustrations from the common ways which were all about Him and them,—the mustard seed, the leaven, the corn of wheat, the flowers and the grass. Then one day in one of His most luminous utterances He told them that even His very coming was in order that they might have life. So the disciples gradually began to understand that, since the very principle of the Kingdom of Heaven was life, its best interpretation could only come through life and they saw its supreme manifestation as they went about with Him. And this has been true ever since. Because it is not easy to interpret Christ and His teaching in terms of human life, all through the centuries men have tried to do it in other ways that would not cost so much. But even Jesus Himself did not find it easy to reveal the life of God as He knew it from His Father. The path to that perfect revelation led to misunderstanding and tears and unspeakable suffering and the Cross. Since then the world has never been without the saints and martyrs who, having seen the path and known it for the one their Master trod, have, with

grace and courage and utter devotion, followed it even to their cross. Sometimes the path has led to the Colosseum in Rome and sometimes to the torches which lighted the roads for Nero; sometimes it has wound its way into fever-stricken jungles and again it has stretched its drab and weary length over an unending succession of commonplace days; for one it leads away from friends, for another away from the warm glow of public approval out into the chill wastes that must be traversed for the love of Christ; for another it means triumphant living in the midst of seeming failure. In every age the call has come to reveal Him in terms which are intelligible to that age and consonant with the circumstances of the individual life.

The world to which Christ came was not so unlike the world of today in some of its essential characteristics. Those Greeks who came to Philip belonged to an environment which worshipped beauty and sensuousness and the high and austere achievements of the mind. Their standards of beauty are still the models for this as they have been for every preceding generation. The Romans who, as rulers of Palestine at this time, must have known and seen something of these great feasts, belonged to an environment of temporal power and magnificence which to this day has left its mark on the whole western world. Their possession of great power and their display of wealth and splendour must have brought to the minds of thoughtful people some of the same questionings and apprehensions which will not be quieted in these days as we contemplate the wealth and power which lie in the hands of some present-day nations and individuals,—wealth so stupendous and power so mighty that for their wise and beneficent use they call for all the gracious gifts of mind and spirit available to man. The Jews of Christ's day had become past masters of the ritual worship of God through ceremonial observances; but scarcely could a breath of life penetrate the clinging folds of their formalism. About us, too, in our worship and service, cling the dangers of formalism threatening the living spirit. Christ came to a world in which old systems—social, political, religious—were at the point of breaking up. We are seeing before our very eyes a changing world on a scale never before even imagined, and changing so swiftly that its stages are no longer marked by decades and years but by months and days. The prevailing spirit of restlessness is not without its parallel in the times of which we are speaking. All-pervasive, it

penetrates to every nook and corner and tinctures all forms of human activity. But perhaps its most vivid manifestations are found in the youth of all nations, seeking to express themselves through the so-called "Youth Movements" of many lands and, in the shocked and despairing judgment of some of their elders, turning the world upside down; yet, for better or for worse, it will very shortly be their world and, through all their unrest, great numbers of them are earnestly seeking reality and the grace and truth which are found, not always and not for every one through creeds or through formulae and sometimes not even through what we call organized Christianity, but always and for everyone in the living Person of Jesus Christ. They are seeking for life; too often they have been offered only a creed or a ritual.

It is significant that the Greeks who came to Philip came not with any question about Jesus' teaching or Philip's beliefs about Jesus. If they had had much contact with the Jews they must have heard a good deal of discussion about Him. Was He merely the carpenter of Nazareth, the good and dutiful son of Joseph and Mary, or was He indeed the divine Son of God, the Messiah of whom they had heard their Jewish friends speak? Did He really perform the miracles of which they had heard talk drifting about and would He perform any at the feast? Had He actually called forth Lazarus from the tomb? Just how had He done it? What had He said? What was there in His teaching which made it so different from any that had been heard before? All these would have been natural enough questions, but the simple request "We would see Jesus" covered them all. Face to face with Him, looking into His eyes and hearing His voice, warm and glowing with the touch of His spirit upon theirs, they would know if He was divine; they would feel His power over the unknown forces of nature and even over death itself; they would recognize in His teaching those eternal truths on which the world still stands and of which He had talked with His disciples in terms of grass and flowers and trees and singing birds and explained to them about the Love of God which is itself the living principle that undergirds the world.

In its long process through the centuries Christianity has drawn to itself accretions of many sorts. Very early in its history the Christian church began to lay emphasis upon many things which had to do with externals, to the partial neglect of that life of the Spirit whose nurture and growth were the things that Christ had

seemed to care most about and which He had chiefly emphasized in His life and teaching. There came, too, as time went on, wranglings and disputings about doctrines, and hair-splitting arguments about metaphysical questions which only the most learned and philosophically minded could even dimly comprehend. One turns quickly the sad and shameful pages of history which record the persecutions through which Christians sought to enforce their beliefs upon non-Christian neighbours or peoples; and even toward other groups of Christians were these persecutions sometimes directed in the vain hope of convincing them of the truth of certain doctrines. As age has followed age, the church has had to carry, along with its triumphant achievements, the burden of its sins. But at intervals, all through this long history, new light has broken forth and men have seen a new vision and a new interpretation of the teaching of Christ as applied to the world of affairs in which they were enmeshed. A famous preacher has recently said, "There isn't anything half so sensible the Church could do as to go back and re-discover Jesus and His basic principles of life. He is the one great asset that Christianity possesses. . . . Once in a while the Christian movement has been glorious, so glorious that the best hopes of the world are yet to be found in Christianity, and wherever it has been glorious this one thing has happened: somebody has re-discovered Jesus. Wherever in the history of Christendom there has been a vital reformation that has lifted up the church to be a cleansing and transforming agency in human society, there at the heart of it somebody has re-discovered Jesus."

Perhaps there has never been a time in the history of the world when, by so many paths, people are seeking to find Him. "Never before," says a great Hindu, "have so many earnest minds of all races and creeds turned to Him for light and guidance in perplexities. . . . And though today Christianity but feebly reflects the spirit of its Master, the personality of the Master Himself stands before the world in compelling grandeur." In countries where the name of Christianity has lost its significance because of its identification with political and commercial practices against which the people are in revolt, the personality and character of Jesus Christ shines forth in undimmed splendour and men are asking the way to Him. They are studying the Sermon on the Mount as a way of life and not with the comfortable assumption that its teachings are too idealistic for application to modern conditions. Some of these

searchers are re-discovering Jesus and whenever that happens new life and transforming power break through the crust of easy acceptance of things as they are.

It is to this high service that we are specially called today—that of re-discovering and revealing Christ, not in creeds,—these have mostly been formulated,—not so much in rituals—a wealth of glorious expression of Christian faith and aspiration lies ready to our hand,—not in systems of theology,—there is, or should be, a sufficient number of these to meet every need,—not in very great additions to the excellent organizational machinery which has already been established and the parts of which have before this grown accustomed to each other through use. All these things have already had their beginnings and much of their development and have come into our hands as rich and precious inheritance from those who have laboured and into whose labours we have entered. To us who work in this land has been given the heritage of those pioneers who wrought mightily and laid foundations deep and strong in creed and ritual and theology, the while they so lived that those who came to them with the age-old question with which the Greeks came to Philip went away not unsatisfied. It is the crown and glory of their work and of ours that the building of the structure of the faith is the solemn trust of those who seek to spread the light of the knowledge of Jesus Christ among the people of their own country.

But what of us? How are we to serve most fruitfully? Where, for us, does the path lead through the complexities of the world in which we live and whose intricate and involved problems press upon us on every hand? The insistence of their pressure may be one indication of the direction of the path. How often, as we read the gospel record, our attention is caught by the mention that our Lord, after a hard day's work among the thronging crowds, retired at evening into the mountains for prayer and meditation; and how, "rising up a great while before day" He departed into a desert place to find through communion with His Father the needed supplies of strength and power for the day's work. Christ lived a busy life. His days were filled with ministries and hedged about with hindrances and obstructions. When He would have a time of quiet with His disciples wherein He might reveal to them more of the deep truths of His Father's Kingdom, the crowds outran Him and waited for Him, clamorous with their needs. They pressed upon

Him so that, on one occasion, we are told that the sick could not be brought within reach of His healing touch and had to be let down through the roof. They thronged Him as He passed along the ways, desiring only to touch the hem of His garment. His enemies pressed forward to watch and to listen, ever alert to catch Him in some utterance or to detect an infraction of some point of the law. The needy, the hungry, the sick and sinful masses of our common humanity surged about Him through all His days so that often He had not leisure even to eat. Most of His active ministry was carried on in the midst of turmoil and under outward conditions which would seem to offer little opportunity for teachings so vital and so fundamental as to change the deepest desires and impulses of the human heart. Through all this tumult, however, He moved with a majesty and power which had its origin in the quality of His life. It was this quality of life which flowed out from Him and made itself felt in the healing of the sick bodies and the sad and broken spirits all about Him, so that He Himself, with their touch upon Him, perceived that virtue had gone out of Him. What He did grew naturally out of what He was, when in the busy, crowded days He revealed to suffering men the love of God. His communion with His Father, to which He gave Himself in the quiet of dawn and of evening and the busy hours of ministry to human need which filled His days were but differing phases of a life, all of which was lived in unbroken fellowship with His Father.

All about us, as about Christ and His disciples, are multitudes of people, bewildered, troubled, perplexed by the swift transitions of a world which neither we nor they can fully interpret in its rapidly shifting changes. But they are responsive to that which in its very nature they recognize as having its roots in eternal values when they see these values exemplified in human life. And it is in the quality of human life that Christ finds His truest interpreters. It was because they had heard that Philip knew Christ well and was an intimate friend of His that the Greeks came to him saying, "Sir, we would see Jesus!"

For most of us, if we are to serve at all, it must be in the midst of crowding duties which clamour at us from morning till night. Whether we will it or not, our hours are filled with committee meetings and conferences and interviews and letters to be written and classes to be taught and the thousand things that go to make up the fabric of daily life. Can we, in the midst of the

swirling activities in which life must be lived, reveal Christ with freshness and reality? Is there anything that we can give which has greater value than this costly service? We are gathered here to study for a few days the future of Christian missions in Japan. That study cannot be separated from a consideration of the place and function of the individual missionary and it seems fitting that within these days we should ask ourselves searching questions about our service,—its quality, its direction, its real purpose, its chief emphasis. Centuries ago another missionary wrote, for the encouragement and inspiration of his fellow-workers, words which have thrilled the hearts of Christians ever since as they have toiled on with their eyes upon the shining goal toward which their faces were set: he said,—"What things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know Him, and the power of His resurrection and the fellowship of His sufferings."

J. N. SCOTT.

The Tomorrow of Missions in Japan.

(i) The Enlisting and Training of Leaders, Both Lay and Clerical.*

THE FIRST FINDING. That the whole membership of the Christian Church should be at work, in preaching the Gospel, and in extending the Kingdom of Heaven on earth. This seemed to be the basal thought of the whole discussion in the group meetings. If the world is ever to be won for Christ, every Christian must be at work. In a real sense, the Christian ministry should be as wide as the Christian community. Every member of the Church, every redeemed man and woman, should be a preacher, a worker, a leader. Again and again the discussion of the group came back to this basal need of putting the whole membership of the Church to work, of making every Christian a leader.

This seemed to the group to be one of those simple, central things which would solve the whole problem of Christian leadership. For, first, it was felt that if all the membership of the Church were at work, then leaders would come to the top naturally. Men and women would appear everywhere about whom there would be no question in regard to their gifts and graces for special leadership. They would manifest their fitness for the stiff specialized training necessary for that special leadership. And, secondly, if all the membership of the Church were thus at work in natural spontaneous response to their own joyful experience of salvation, then the Christian spirit of service would be carried over into all walks of life. There would be outspoken, consistent Christian leadership where it is needed so much, in trade and business, in politics and statesmanship, in education, in medicine and nursing, in law, in journalism, in music and art and literature, and in the home.

Some practical suggestions were made toward realizing this ideal:

(1) Missionaries and pastors should learn the art of putting other people to work—instead of doing everything themselves.

* This article and the three following contain the findings as adopted by the Federation of Christian Missions at their annual conference in August, after their preparation and consideration by groups specially appointed for the purpose. To these Findings further notes have been added for information by the chairman of the respective groups.—*Ed.*

(2) One reason why so many Christians drift away from the Church is that they are given nothing to do in the Church. A vast amount of energy expended outside the Church might be expended inside the Church.

(3) The way to get Christians to work—is simply to give them work to do! The work itself will prove endlessly fascinating. This was put forward by a missionary who has been pre-eminently successful in starting up new centres of evangelistic and religious educational work here and there through a wide territory simply by using lay workers.

(4) The Sunday schools in Japan are too exclusively devoted to teaching little children. They should be enlarged in scope to take in young people and adults. This would provide a training field for work. It is rare in Japan to find adults and young people in Sunday schools. As a result of this sharp dividing line the children are kept out of the Church service. The Sunday school is supposed to be their total Church. The young people in between the children and the adults are lost in the shuffle and are in neither the Sunday school nor the Church. The better way would be to make the Sunday schools include the little children and the young people and the grown-up folks for the purpose of religious education, which should not stop with childhood. Then all three classes would logically be included in the Church service for worship and inspiration.

(5) A serious attempt should be made to get in touch with normal school graduates for this kind of lay Christian service. They are already trained for leadership and know how to do things.

(6) A very serious obstacle in the way of getting lay Christians to help in Church work in Japan is the idea that such service must be paid for in some way. The universal habit of *o rei* in Japan is a really terrible hindrance here. We feel that our Japanese fellow Christians must resolutely face this problem. Pastors hesitate often to call upon their members for such service as singing in the choir or playing the organ or teaching in the Sunday school, because they feel that it will be necessary to give them *o rei.* This habit of *o rei* bears down heavily all through business and social relations in Japan and we feel that the Church is a place where the habit might be broken.

The Second Finding. The need of more men and women in the full-time Christian ministry, men and women who give their whole lives to the work of the Church, is serious.

This question was immediately complicated by the discussion of the financial situation among the Churches. The fact was brought out that in many of our Churches and Missions there was already as great a supply of men coming out of our Theological Schools as could be cared for and backed up financially. This way of putting the matter, however, was countered by the stout claim by some in the group that a preacher or pastor of ability and zeal and consecration could always build up a Christian constituency which would support him and his work.

There was warm discussion over this assertion. The general conclusion was that there could be an immediate tremendous advance in the extension of the work of the Kingdom of Heaven in Japan, if only Christian preachers and other leaders had greater boldness and faith and expectation in the line of the ability and willingness of Japanese Christians to help in the financial support of the Gospel. Again and again Christian leaders have been amazed at the response to their appeals for money, when those appeals have been made. We feel that our Japanese workers must have greater faith in the financial ability of the Japanese Christian community. We feel that they must be bolder in presenting the appeal for money, not in the spirit or in the manner of beggars, but in the spirit of presenting to their fellow Christian the opportunity of service in the Kingdom of Heaven on earth. At the same time it was felt that it was not fair to expect that every faithful and consecrated young Christian preacher could go out and quickly build up for himself and for his work financial support.

When this financial side of the question was laid aside, the whole group agreed that, in view of the large percentage of unevangelized territory, and in view of the religious awakening so noticeable in Japan at the present time, there is need of a large immediate increase in the number of young men and women giving their lives to the work of the Church.

The Third Finding. There is need of a higher quality in the Christian ministry in Japan.

This followed as a natural corollary to the first two.

The interesting question was discussed as to whether the Christian ministry in Japan today is equal to the ministry of the earlier days. It was pointed out how noticeable was the change in the political leadership of the nation, how few outstanding statesmen there were today compared with the earlier years of the Restora-

tion. It was felt that much the same thing was true of the leadership of the Christian Churches. There is a dearth of men and women of conspicuous ability in Christian leadership today. At the same time the group felt that the average of the ministry today is higher than it was in the earlier days.

Some of the group put great emphasis on the need today of great Christian preachers. There is need, they felt, of preaching that will grip the hearts and minds and imaginations and will of the Japanese people, preaching that will make Jesus Christ central in the consciousness of the Japanese people.

All agreed that in some way it was necessary to get young men and women of greater natural ability along with deeper spiritual experience into training schools, and when there to give them a broader, deeper training.

The Fourth Finding. This centred round the question, How can missionary schools give better training to the young men and women who come to them?

There was surprisingly little discussion in the line of the improvement of our present theological schools. Some suggestions were added from the floor of the Conference later.

It was especially noticeable, after the discussions were over, that the question of the union of theological schools had not been mentioned in the discussions of the group. That is usually the first question up and the question of greatest interest. In this group there were but few representatives of the theological schools themselves. From the floor of the Conference, however, the point was made that there would be greater success in the training of our theological candidates, and greater success, too, in securing young people of greater ability, if the resources of our present schools could be combined.

Some of the practical suggestions from the discussions of the group were these:

(1) There should be more attention paid to training in general culture and in the amenities and manners of life. It was brought out that often young preachers offend and repel people by a lack in social graces.

It was reported that there had been good results in this line from the experiment in co-education being carried out in one of our largest theological schools. There were courses for young men and for young women in the same school, with a mingling of the

sexes in the classroom and in the social life of the school, and that there had been a noticeable improvement in the appearance and gentlemanly behaviour of the young men.

The whole experiment in theological school co-education was reported to be a success. The courses for men and women were separate, but the men and women had joint classes wherever the subjects and grades coincided. One good result was that the young men and women were thus brought together in personal contact and in acquaintance with each other while in school life, under the care and guidance of the teachers and their homes. This is better than to have them thrown suddenly together out in the work, often much by themselves. It will add to the independence and proper dignity of the women workers. It will give a greater unity and balance to the training of the workers.

(2) There should be more attention paid to practical courses in the theological schools, so that the young ministers may not only get a knowledge of the Christian message in the schools, but also may there learn as far as possible how to do things in the work of the Church out in the world. The representatives of the theological schools pointed out that it was often impossible to get the right men in the faculties to direct this practical training. It was comparatively easy to get scholars in this and that department of theological study. But for training in practical Church work it was essential that the teacher be himself a successful preacher or pastor. The Churches were very loath to give up their successful pastors for such work in the theological schools. It was reported that some years ago a committee of the Federated Missions or the National Christian Council had sent a strong appeal to the schools to put in courses in rural evangelism, with the practical suggestion that such work might well be substituted for some of the time spent on dead languages like Hebrew and Greek. But when one school replied that it had for a long time wished to give just such training and asked the committee to suggest any men who were qualified and would be willing to direct such work, there was no response. The greatest practical difficulty in theological schools is to find men qualified from experience and wise in teaching for just such work as this.

(3) A very interesting suggestion was made that students should be taken into our Christian homes and live there as a part of their training to be Christian leaders. It was felt that one of the

most important parts of Christian work in Japan is to influence the home life and the social life of the nation. How can the young students get Christian ideals for the home and for society without experience of their own in true Christian homes?

(4) The question of financial aid for the students in theological schools was discussed and it was brought out that such aid is made necessary by the fact that in most cases the young men who enter theological schools by doing so forfeit the financial support of their own homes. There are some Christian or otherwise high-minded families who will help their young folks in the preparation for the ministry, but in the majority of cases the families lose sympathy for the young folks when they choose that life-work. They know that it will not be likely ever to bring financial returns to the family. It is not an attractive investment. If the students are compelled to earn their total expenses while in school it will take too much of their time and strength. It was pointed out that financial aid to students was not peculiar to theological schools, but was the custom in government Normal and Military and Naval Schools, and, through private endowments, in Schools of Art. In no theological schools known to the conference did the students pay their own way absolutely. But at the same time it was felt that great and constant care should be taken in the administration of scholarship funds. Some schools give the smallest possible amounts supplementary to what the students can earn themselves. Some schools require that the students do definite Church work while receiving scholarship aid. The thought was expressed that candidates for the ministry really begin that ministry when they enter our theological schools and that therefore there is a resemblance between any aid they may receive then and their support from the Church after they leave the schools.

(5) Suggestions were made from the floor of the Conference that the schools might well pay more attention to training in religious education and in Christian sociological practice. Most of the theological schools are doing work in these lines but suffer from the lack of good teachers.

The Fifth Finding. This concerned itself with the problem of, how to get the stronger young men and women, the young men and women of greater natural ability and deeper spiritual life, who are so needed in the Christian ministry in Japan? It was emphasized,

(1) Missionaries should begin much sooner than they do in

presenting the appeal of the Saviour and the Church. They should begin in the home, the Christian home, and try to start the children there along the long trail of Christian service. They should try somehow to get back into the hearts of Christian parents the spiritual ambition that their children should be given to the Lord's service.

(2) Missionaries should follow this up in the Kindergartens, in Primary Schools, in Middle Schools. Conversely, the tendency is to wait too long before an attempt is made to put the ideal of Christian service before the imaginations of our young people.

(3) Something should be done to keep unqualified young people out of the training schools. There should be a greater conscience in recommending candidates for our Theological Schools. The laymen ought to feel more keenly their responsibility in the proper recommendation of such candidates. Some schools require the recommendation and backing of district organizations in addition to, or as a substitute for, the local Church or pastor or missionary. Some schools had felt that missionaries were more to be relied upon than the Japanese pastors in the carefulness of recommendations, but had found that at times missionaries too failed in this important trust. Filling up our schools with unqualified young men and women results in low standards of education. It also keeps away from our schools young men and women of greater natural ability by giving to our schools the reputation of being low grade. But it was felt that the judging of candidates for the ministry as to their natural ability and future promise of success is a most delicate and difficult matter.

(4) Summer schools and camps provide a wonderful opportunity of presenting to young people higher life ideals, and especially ideals and opportunities and the duty of Christian service. This was stressed again and again in the discussions. Missionaries can here find one of their best opportunities for enlisting Christian leaders.

(5) *The Myojo*, the magazine published by the Christian Literature Society and distributed among students in the government schools, gives another opportunity for presenting Christian ideals of service. There is need of a similar magazine for girls' schools.

(6) As the Student Volunteer Movement in America has helped in enlisting over 11,000 young men and women who have gone forth to preach the gospel in distant lands, it was felt that there ought

to be some kind of an organization in Japan that could put the needs of Christian workers before the students of Japan in such a challenging way that thousands of Japan's choicest young men and women would volunteer for the task of winning Japan, the Orient, and the World for Christ.

(7) There is need for literature on such subjects as "The Call of the Christian Ministry," "The Call to the Christian Ministry," "The Glory of the Ministry," "The Christian Pastor," "The Romance of Preaching," "The Pastor, His Life and Work," "The Christian Ministry," "How God Calls Men." Such books would give the present ministers a higher conception of their privilege as ministers and also be used by the Holy Spirit in leading young men and women into Christian work.

(8) Finally the climax of the discussion was reached when one after another began to suggest that after all the real way to get the young men and women for the Lord's service in Japan, was the old powerful way of prayer. Our Saviour Himself said, "Pray ye the Lord of the Harvest that He send forth labourers into his harvest."

While all that had been said about ways and means was true and good and necessary, still it was felt that it was just straw and stubble before the simple mighty power of prayer. The tremendous task of enlisting and training a sufficient Christian ministry for the work of the Church in Japan, and the task of putting ideals of Christian service throughout the whole national life of Japan, while they demand all the common sense and all the wisdom available in plans and methods and means, ultimately and only can be accomplished through prayer.

A. D. BERRY.

The Tomorrow of Missions in Japan.

(ii) In Christian Educational Institutions.*

FINDINGS

CHRISTIAN educational institutions are a necessary part of the work of the Christian Movement in Japan. Christian communities cannot be built up without them. They not only help in the training of leaders; they also give opportunity for intensive evangelistic

* See footnote on page 302.

effort and religious culture, and for the interpretation and application of Christian ideals to the life of the country.

Japanese Leadership

Positions of leadership and responsibility in Japanese educational institutions belong to the Japanese. In positions in which the missionary is retained, it is understood that such positions are held at the request of responsible Boards of Trustees—on the field.

On these boards the Japanese are universally represented. The proportion varies from a third to nine-tenths

As increasing interest and support grow out of increased responsibility, the proportion of Japanese Christians on the Boards should be increased so far as this is compatible with the maintenance of the Christian character of the school on the one hand and the development of local responsibility and support on the other.

Ownership of Property

Especially as an aid to securing increased support from Japanese constituencies, the ownership of the school properties should belong to boards of trustees of the schools organized under Japanese law.

Endowment

In view of the fact that no school can now secure government recognition without endowment; and in view of the fact that schools cannot be maintained on tuition alone, some provision for a permanent fund becomes a necessity. This need for endowment constitutes a legitimate appeal to the whole constituency of the institutions, both Japanese and foreign.

Christian Work in non-Christian Schools

There is a challenging opportunity for Christian work in non-Christian schools. Tens of thousands of Japanese young people never come in contact with Christian schools or churches. To touch their lives, and from among them secure outstanding leaders for the Christian Movement, Christian hostels should be established in close association with local churches near government and other private schools. Christian teachers and professors should be encouraged to cooperate with the students in the conduct of their hostel and in the stimulation of helpful activities in the local church and in the Y.M. and Y.W.C.A.

School for Labour Leaders

During the last three years nine million Japanese men have been enfranchised. These enfranchised labouring classes are or-

ganizing for political and social action. They are as yet poorly supplied with educational opportunities and with adequate intelligent leadership. This newly developed class of citizenship offers a distinct challenge to Christian educational leaders. It calls for special and united study and for intelligent cooperative effort.

In view of these facts the Christian Movement in Japan should take advantage of the present opportunity and endeavour to find ways to cooperate in founding and maintaining an institution for the training of labour leaders.

Foreign Missionaries *Pro Tempore*

In addition to regularly appointed missionaries, missionary Boards should be urged to send to Japan prominent Christian leaders from the home churches. Educators, scientists, statesmen, social workers, spending weeks or months in the Orient, studying oriental problems, and bringing messages to the Orient from the West, could render great service to both East and West. The intellectual life of Japan is especially susceptible to inspiration and stimulation from recognized leaders in any field of endeavour. Abundant opportunities are offered such leaders for coming in contact with leaders in Japan and for the fullest expression of their ideas. Their outstanding positions would enable them to carry the Christian implications of their messages to every quarter of the Japanese Empire. Their work would be in the truest sense supplementary to be intensive work of the Japanese Christian and his missionary associates.

Kindergartens

There is practically an unlimited field for Christian kindergartens in Japan; present kindergartens should be continued and new ones opened. Special effort should be made to maintain them at the highest government standards. But beyond meeting the technical requirements, emphasis should be placed on the Christian nurture of the children.

There is also great need for adequately supported kindergarten training schools. These schools should cooperate to hold the standards high, and to send out teachers thoroughly equipped to make their work efficient and their influence Christian. They should be encouraged and prepared to take positions of leadership in the educational world, where even outside Christian schools, Christian teachers are welcomed.

Primary Schools

Inasmuch as Protestant missions have not assisted in maintaining many primary schools, it is urgent that the work of the Sunday school be stressed. Better Sunday-school organization, better trained teachers, and better equipment for churches must be provided if even a few of the children of the local primary school are to be drawn into the Sunday schools and taught and trained in the Christian way of life.

There are also increasingly opportunities for trained Sunday-school workers to cooperate with teachers and leaders in non-Christian schools.

Cooperation in Higher Education

There should be a spirit of union and cooperation amongst the Christian schools. The work of the Christian colleges and universities would be greatly strengthened if some scheme of cooperation and coordination such as has already been realized in Toronto and London could be carried out.

Normal Schools and Teacher-Training

In view of the multiplied influence of the teaching profession in Japan further attention should be paid to Christian work among students of government normal schools.

Moreover, one or more of the present Middle schools should be encouraged and enabled to establish a normal course for the training of primary school teachers.

While recognizing the difficulties and possible dangers of a similar policy for girls' schools, there should be further study and experimentation in this field.

NOTES ON ABOVE FINDINGS.

The findings of Group I do not call for extended comment. The findings of the Tokyo group and those of the Osaka group formed the basis of the discussions of the Conference Group.

The results of the discussion were adopted by the Conference as presented by the group, and the findings as printed above represent the unanimous action of both the Group and the Conference.

The Necessity for Christian Schools

All are agreed that Christian educational institutions are a necessary part of the work of the Christian Movement in Japan. The discussion indicated that there was a division of opinion as to the

type of institution needed. Many feel that too close imitation of the government schools for the sake of securing numbers often sacrifices educational efficiency. The same amount of money and interest expended in more ideally conducted institutions might greatly help in improving educational conditions. Many non-Christian educational leaders are experimenting in education along new lines, and it may almost be said that educational leadership, so far as constructive progress is concerned, is outside the Christian Movement. Much good work is being done in Christian schools, but the schools themselves are conducted along the lines specified by the Department of Education.

Again, the willingness of public school leaders to cooperate with Christian leaders in work for and among students has led many to advocate the establishment of hostels and other student clubs where leaders may be found and trained in connection with government institutions. This does not mean a withdrawal from the field of education in the case of established schools, but it does point to possible ways of further extending the influence of Christianity among the students and teachers of Japan.

Japanese Leadership

In the near past there has been a tendency to differentiate sharply between missionary and native Christian in administration. But more recently there is an indication that the Christian Movement is a bigger thing than "native" or "foreign," and that it is wise to put the man in the place of administration who best meets the needs of the situation. The problem is not a serious one when institutions have Boards of Trustees which represent the Japanese constituency, and which choose the administrators of the institution. The day of missionary administration under the control of foreign boards is fast passing. Missionary administration under a Board of Trustees made up in Japan, and representative of all interests, seems to meet the needs of the situation, when for one reason or another, Japanese leaders are not at hand.

Ownership and Endowment

Everything in the discussions indicated a desire on the part of the missionaries to put the institutions on such a basis as would remove all suggestion of foreign control. What is desired is that all the schools shall cease to be "parochial" and become active centres of public life, in closest touch with the educational needs of

the country. In the holding of property and in the securing of endowments the whole Christian constituency of the institution, foreign and Japanese, is treated as one.

Cooperation

For many years the question of cooperation among the Christian schools has been widely considered. Some not altogether successful attempts have been made. Denominational rivalry, institutional loyalty, geographical and social necessity, have separately and unitedly made any union seem impossible. Two of the denominations have already established universities, and others are in prospect. It would seem that the opportunity for establishing an outstanding Christian university for the whole Christian community has passed. Even efforts to establish a union theological school have proved a failure. This was the one point brought up on the floor of the Conference in criticism of the report of the Group; i.e., no recommendation for the establishment of a union theological seminary. But it soon became apparent that such a recommendation would not be supported by the Conference.

And the reason for failure cannot be laid altogether at the feet of missionaries. The reasons for separate schools exist on the field, and the Japanese are themselves the least likely to unite in their theological institutions. In this as in other matters the missionaries are following Japanese tendencies and leadership.

It will be seen from the report of the findings on educational administration that there is a wide field for service in Japan. Education is actually regarded as a necessity among the Japanese. Almost any kind of a school can secure students. The question is one of missionary policy and permanent leadership in a community in which an institution is to be built. And if Japan is to be evangelized not only are specific Christian institutions needed, but the educational life of the Empire must feel the force of the Christian ideal of life, and suitable activities must be provided for the multitudes of ambitious children and youth who crowd the public schools. This is a challenge to the churches and Sunday-schools.

H. B. BENNINGHOFF.

The Tomorrow of Missions in Japan.

(iii) The Presentation of the Christian Message in Relation to the non-Christian Faiths of Japan.*

FINDINGS

I. The first great essential in the presentation of the Christian message is a firm grasp on the great spiritual realities for which Christianity stands and the ability to distinguish between what is real content and what is but the form and clothing of the Christian message.

Among the essentials in the Christian message which we would specially stress at the present time in Japan are:

1. Personality—
   (a) The personality of God.
   (b) The attractiveness of the personality of Jesus Christ.
   (c) The value of human personality.
2. The social implications in the teachings of Jesus.
3. The Cross, both as being God's way of salvation and as standing as a challenge to the selfish and materialistic tendency of to-day.

II. The second great essential is a sympathetic attitude and open-mindedness towards, and a real knowledge of, the non-Christian Faiths. Whether Christians should be indifferent, hostile, or essentially friendly towards the non-Christian systems should depend entirely upon what these really are, and this can only be determined by a study of them and not by any *a priori* assumptions. Our study of these non-Christian Faiths should include not only what they were in their beginnings and historical evolution, but especially what they are today and what they are trying to become. Obviously one short conference cannot settle these questions but a few general points may be agreed upon as an approach to the whole question.

1. Human nature is essentially the same the world over and the deepest human needs are also essentially the same.
2. All higher non-Christian religions are in one way or another quests on man's part for the enrichment of his life by establishing vital relationships with the divine.

* See footnote on page 302.

3. The answers as to what really enriches life vary in these religions all the way from such things as meet the elemental needs of the body to the highest moral and spiritual realities which the spirit of man craves, both for this life and for a life beyond.
4. The answers as to what is meant by "the divine" are also exceedingly varied, ranging in the non-Christian Faiths of Japan all the way from a low animistic and polytheistic conception to a philosophic monism which may be materialistic, pantheistic, semi-theistic, or merely reverently agnostic.
5. Christianity must, therefore, recognize this wide range in the actual facts of the situation, and so it would be absurd to deal with the non-Christian Faiths as a whole or even with any one of them as a whole. Probably the wiser approach would be that while on the one hand we recognize the existence of so-called non-Christian Faiths and Systems, we think, on the other hand, largely in terms of the individual adherents of these systems, realizing that there are enormous differences among them, and that some are far nearer the Christian conception and manner of life than others. These individuals might be classified roughly as follows:
   (a) The ignorant masses on whom popular Buddhism and Shinto still have a very strong hold and whose conception as to what the true enrichment of life is and what the divine might be are pathetically crude and inadequate. With them might be grouped the professional religionists who themselves either hold such views or who deal with their adherents in terms of popular Buddhism and Shinto.
   (b) Rare spirits among the old-fashioned Buddhists and Shintōists who have been little influenced by western life and civilization, but who as sincere seekers after truth have found a spiritual life of a noble and high order.
   (c) A large and growing group among Buddhists and Shintōists who have been greatly influenced by our expanding common world-culture and by Christianity and who, though loyal to their old faiths, are often

nearer the Christian position than they are to the traditional position of their fathers in the faith.

(d) An even larger group made up of all classes and degrees of education, who do not regard themselves as adherents of the faiths of their fathers or of any definite faith, but who are largely the product of our modern common world culture. This large group divides itself into two main sections: (1) Those who are religious and who in their whole outlook on life are often very near the Christian position. (2) Those who are essentially indifferent to religion in any form.

III. Naturally the Christian approach to these various groups must vary somewhat from group to group though the Christian message is at heart essentially the same for all men.

1. Group "a," those ignorant masses on whom popular Buddhism and Shintō still have a firm hold, constitutes a special problem both on account of its size and also because of the religious ideas which these masses hold and which are in themselves often a serious hindrance to the acceptance of the Christian message. Our ally in reaching this group is everything that makes for enlightenment. The whole trend of the modern educational system of Japan is largely against the things for which the religion of the masses stands. Nevertheless we could wish that the Japanese Government might adopt such a consistent policy in all its dealings with this group as will not hinder this process of enlightenment. With this group, more than with any other, the Christian message must express itself primarily in terms of concrete deeds. The Christian spirit that makes this approach can be trusted to find a way to formulate its message also in words and ideas that will be understood. Probably the reaching of this large group will be primarily the work of Japanese Christians, though there may be an exceptional foreigner who is really fitted for it.
2. To approach those rare spirits in group "b," those who are little influenced by our modern world culture but who have found a real spiritual life, will not be the task of the average missionary, though an insight into their lives might be most illuminating to all. Here is required not only a firm grasp on the Christian essentials but also a wide

knowledge of the variety of religious experience, both Christian and non-Christian.

3. Our approach to group "c," those adherents of the non-Christian faiths who have been greatly influenced by our common world culture and who are reshaping their own religious ideas and ideals largely along Christian lines, involves probably the most delicate task. The great danger here is that so many in this group stand for a vague religious syncretism which easily leads to compromises embarrassing for Christians. As a rule, this group is ready to co-operate with Christians, and we Christians should be friendly towards them as an essential step in winning them for Christ. We are convinced that in order to effect the highest spiritual progress of the Japanese people it is absolutely necessary that the uniqueness of the Christian message be asserted. But at the same time we do not consider that this fact should prevent friendly fellowship and co-operation wherever possible in general social and reform movements which do not compromise the Christian position.
4. Probably the group most accessible to the Christian message is section (1) of group "d," and those who are in a large measure the product of our common world culture, and who are inclined towards a religious view of life even though they are not as yet adherents of any historic faith. In formulating the Christian message for this group we meet in a large measure the same problems that are met in trying to reach men and women with a modern education in any part of the world.

   To make an impression on section (2) of group "d," those who are also largely the product of our common world culture but who are so hopelessly absorbed in the mere externals of life that they are quite indifferent to all religion, is of all tasks in Japan, as in other lands, the most difficult.

NOTES ON ABOVE FINDINGS

The above Findings as finally adopted by the Conference of Federated Missions were little discussed by the Conference as a whole. The few comments made were favourable and to the effect that the Findings are a happy balance between two extremes, one

of which is either indifferent or hostile to the non-Christian religions and the other of which sees more good in them than the facts warrant. The Findings are really those of a smaller group which met twice for two hours at each meeting. This group had placed before it at the beginning of its discussion a statement drawn up by the chairman which was in a large measure adopted in its original form. There was also before the group a summary of Findings from a group in Western Japan which during the year had had several discussions of this general subject.

While, therefore, these Findings are now official as coming from the Conference of Federated Missions and while several minds had a share in formulating them, it can hardly be said that they represent the mature deliberations of the missionary body in Japan. They are merely a beginning of a study of this great problem which is becoming more and more a real issue in missionary work, and this beginning must be developed by further study during the next few years. It seems strange that this problem has received so little attention in the past and that this year is the first time that the Conference of Federated Missions took it into serious consideration. To be sure, a few missionaries have been working on it for years and seem quite well aware of all that is involved, but the vast majority of missionaries seem to have either ignored it or been too much perplexed by it to face it frankly.

The large attendance at the group meetings showed that many now realize how important it is for the missionary to know something about the non-Christian religions and Christianity's relation to them. Even though comparatively few took part in the discussions it was plain that all were deeply concerned. For it is true not only that today there is great interest in the general subject of Comparative Religion but also that almost every missionary in Japan faces the question as to just what attitude he should take towards non-Christian leaders, many of whom are quite ready to co-operate with the missionary in various kinds of good work. The discussion revealed the fact that missionaries in Japan take on the whole a very friendly attitude towards non-Christians but that at the same time they feel very keenly that Christianity must stand clearly and positively for its own type of life and its own message, and that it cannot afford to be drawn into embarrassing compromises, however willing individual Christians may be to co-operate in good works with individual Buddhists and Shintōists. Most missionaries

feel greatly perplexed as to just what the non-Christian religions of Japan really stand for today. This feeling is amply justified by the facts of the situation. Even those who have for years made a serious study of the religious situation are at a loss to determine what the non-Christian religions are even in the essentials of religion. However liberal a Christian may be and however ready he may be in recognizing truth wherever it is found and under whatever name it expresses itself, there are a few things which seem essential and clear for which Christianity has always stood and will always stand as long as it is even remotely Christian, but even in regard to these few essentials it seems next to impossible to know where some of the modern leaders of the non-Christian systems stand. Under these circumstances the attitude of the vast majority of missionaries in Japan seems to be an essentially right and Christian attitude when they say in substance, "We want to be friendly to Buddhists and Shintōists and we shall co-operate with them in such general reform movements as the Temperance Movement, the Peace Movement, the Purity Society, etc., but we cannot enter into any formal co-operation beyond such general movements which would in any way compromise us in what we consider the great essentials of religious belief and ideals of life."

A. K. REISCHAUER.

The Tomorrow of Missions in Japan*

(iv) Race Relations—What can Missionaries Contribute to the Improvement of Race Relations?

FINDINGS

THE findings may be presented under three heads: (1) The Problem in Relation to the Historical Background; (2) The Problem in Relation to the Spirit and Guiding Principles of Solution; (3) Some Practical Suggestions.

I. The Historical Background

The problems involved in race relationships are largely the outgrowth of modern political, economic and cultural developments. The expansion of Europe to all parts of the earth, with tendencies to political domination and economic penetration, has brought about innumerable contacts between the many races and cultures that, previous to the modern era, had evolved in comparative isolation. The result has been far-flung rivalries and even enmities in which, for the time being, the possibilities of great good latent in human contacts are finding no adequate expression. The mechanical, industrial and scientific efficiency of Western civilization has challenged the attention and, to a degree, the admiration of the world. This has also provided a basis for what appears to the other races as a more or less conscious assumption of cultural superiority on the part of those who represent the European tradition. In the train of these contacts have come widespread awakenings of various groups of mankind along national, racial and cultural lines. It is in the midst of these awakenings to self-consciousness that Christian Missions are called upon to do their work.

II. The Spirit and Guiding Principles of Solution

Our task as Christian missionaries in this connection is to aid in bringing about the substitution of the spirit of universal brotherhood as exemplified by Christ, for that of racial prejudice; first, through a more thorough conversion of ourselves to this new spirit, and second, of all those to whom our influence reaches both in the home lands and in regions of the Orient where our fields of labour lie.

As regards ourselves, the primary requisites are honest thinking, unsparing self-examination, and uncompromising practice. Follow-

* See footnote on page 302.

ing the above there must be no pains spared to obtain through the printed page, the open ear, and the alert observing of life all around us, a deep and wide appreciation of the many factors contributing to our solution.

Concerning the home lands, in so far as we have opportunity, we should make it a sacred duty to exert every effort to present a true and balanced picture of Japan in our reports, by no means an easy task, perhaps one of our most difficult tasks. Again we would be treading in His steps if we should lend our aid whenever possible to all movements that deprecate national aggression at the expense of a brother nation, whatever form that aggression may assume.

In relation to the lands in which we labour, and to the people, it is imperative upon us, avoiding even the appearance of light-minded self-assertiveness, to hold ourselves at all times spiritually *fit* to exemplify the supremacy of brotherhood in all our tasks and especially in our everyday relations with those about us.

III. Practical Suggestions

1. The missionary's first sphere is in contacts with Japanese Christians and fellow-workers. Here is a microcosm of international relationships where the Christian ideal can be put into practice. The missionary must seek to be free of race prejudice especially in all matters relating to discipline, administration and finance. It is significant that the missionaries who have won great respect, and have exercised special influence in the past, have often been those of the non-assertive type, who spoke little but loved much and with a love that knew no racial boundaries.

2. The missionary has a responsibility to interpret Christian civilization rather than Western civilization. He will do so by constructive rather than destructive criticism of Japanese civilization and will be chary of volunteering criticism in public. There is a place for criticism in circles of friendship where there is mutual trust and similarly the opinion of the missionary is likely to be sought if he has proved himself a lover of Japan.

3. The missionary must inevitably represent Japan to his home country. The first purpose must be to give a true and balanced picture of Japan as she is today.

(a) The missionary is expected to present those features of the country in which he works which may be strange to his audience and therefore must be on his guard against a wrong emphasis. He must keep abreast of the changes that are going

on. It is a useful test to imagine his Japanese friends as being in his audience when he presents Japan to the home constituency.

(b) In explaining Japan in extra-missionary aspects he must be careful to speak only as he is qualified. It is not every missionary who can speak with authority on political or economic conditions.

4. With due regard to bigger claims upon his time and energy the missionary can make his contribution in social and recreative organizations which bring Japanese and foreigners together.

5. The missionary should, as far as practicable, seek membership in associations that have as their object the bettering of international relationships. The choice of such associations is being continually enlarged.

6. While the missionary will abstain from interference in purely political questions, he must be ready to express an opinion and exercise his influence when moral questions are involved on which it is generally agreed that Christian principles are clear. He will, however, prefer to do so through bodies which are predominantly Japanese.

NOTES ON ABOVE FINDINGS

The comments on these findings might more fittingly be made by some member of the discussion group, or of the final drafting committee, more in accord with their general purport. It is quite possible on the other hand that such a person would be difficult to find. In the shape in which they are here printed they are the outcome of so much compromise that enthusiastic supporters of the resolutions in their entirety are perhaps very few. If it is asked, how then could they receive the practically unanimous vote of the whole Conference, the only answer is that here probably lies a mystery. Part of this mystery may be dissolved by the explanation that since the findings, as presented, represented the best that could be done by the special group having the subject of race under consideration, there could be little hope of a more illuminating result from a larger group with a comparatively brief time for deliberation on the topic. Another possible explanation is that the Conference was tired and therefore eager to adjourn—too tired at any rate to contemplate with equanimity a long-drawn-out discussion of a subject that lends itself with peculiar facility to acerbity—and eloquence.

In its final form this report of the committee on race might

aptly be described as a sort of literary hodge-podge. The chairman's share in the report is confined to the introductory paragraph on historical background. Aside from a very slight toning down, this part stands as it was submitted. The second section dealing with "the spirit and guiding principles of solution" was produced in the main by two or three members of the discussion group, all of whom served at different times on the committee to draft the findings. Part of this section was also watered down somewhat in running the gauntlet of the larger group. The final section, devoted to practical suggestions, was taken almost verbatim from the report of a committee that had been working in Kwansai under the chairmanship of the Rev. J. C. Mann. This group had held several meetings for discussion of the subject of race and missions, and the report represented a careful effort on the part of the chairman to summarize the discussion and state the consensus of opinion expressed in the group. Early in our deliberations it became apparent that this simple, somewhat impromptu statement of the Kwansai committee, of some value so far as it went but wholly inadequate as an analysis and interpretation of the large question under consideration, was nevertheless the sort of thing most in favour with those who had met for discussion. At any rate those in favour of this report as a way to get by, without becoming involved in the controversial aspects of the question before us, were more aggressive in presenting and upholding their point of view than were those who disagreed. This is not said to discredit the former group or to absolve the latter, for the discussion was conducted on a democratic basis with equal opportunity for all sides to present their views. In fact it is quite possible to overestimate the number of those who were not in accord with the general trend of the conclusions that were gradually emerging, as well as the vigour of their latent dissent. Be that as it may, the report of the Kwansai committee makes up a large part of the findings in their final form, though it should be added that even here a little blue pencilling was done in order to meet the requirements of some of the more cautious brethren. This statement is offered by way of analysis of sources.

As a possible basis of the discussion that was scheduled at Karuizawa, the committee that had been meeting in Tokyo during the winter studying the race question, presented the results of the "range of opinion measure" which they had devised and to which they had received approximately four hundred responses. While

there was clearly considerable interest in the analysis of these opinions, there was no interest whatever in pursuing the matter further. In justification of this it should be said that all this material was of course new and somewhat unfamiliar, and that it raised questions regarding the source and nature of racial attitudes which it was a little difficult to discuss offhand. There should be, by the way, a fairly full analysis of this "range of opinion measure" ready for publicity before long, and it will then be possible for others to estimate its significance.

It is not perhaps unfair to say that the discussions at Karuizawa made it clear quite early in the game that nothing in the way of a vigorous, courageous, and analytical pronouncement on the race question could possibly emanate from the group as it was constituted. This is not said in criticism but merely in recognition of facts. The people who believe in the myth of a "chosen people," whether Hebrew or Anglo-Saxon, and who get inspiration from reflecting on the immense significance of "the white man's destiny" have a right to their point of view, and as a rule they are not reluctant to present it. An element of this question that must be kept in mind is this: the race problem occupies a position on the border line between scientifically verified facts and popularly accepted prejudices. In a sense the whole question is in what the physicists would describe as a state of solution. On many significant phases of the question, those who know most about it are often inclined to be least dogmatic: it is reserved for those blessed with a liberal allotment of popular prejudice to speak with unrestrained certainty.

It may indeed be doubted if any other major human problem is so cluttered up with prejudice as is this one of race. Of all that might be said on the subject, this is perhaps the one statement about it on which there is general agreement—every one admits the other fellow's prejudice. People do not think dispassionately on this question. For this reason it can be maintained with some justice that the race problem is not one on which group judgments are of great value, particularly if the points of view represented within the groups are so diverse as to force the common denominator of their thought into feeble and conventional grooves. To say this is not by any means to disparage all compromise on the grounds that it is ineffective. On the contrary, compromise, particularly in the field of action, is frequently the only avenue of escape from a sterile

status quo. The same cannot always be said of our thinking on problems. In this realm the important consideration is how can the thinking we do, the ideas we express on a given proposition, be made to inspire, to agitate, to stimulate, to educate, and at times perhaps even to irritate those who are exposed to our views. These are among the important functions of thinking and it is unfortunately too often true that they vanish through the same door by which compromise enters. One would not maintain that this always happens, but one is convinced however that group proclamations on controversial questions, especially when the groups are made up of divergent elements, are not often weighted with challenge and inspiration. The findings of group three on the race question are a case in point.

That part of the findings dealing with solutions seems to be particularly inadequate. Much of the material that appears under the head of guiding principles might more appropriately have been included under the final heading, practical suggestions. To call most of it "good advice" would be entirely fitting. As the situation may be interpreted much of the weakness of the missionary approach to the race problem lies in a failure to distinguish between methods of solution and spirit of solution. This is illustrated by the phrase so frequently on the lips of Christian leaders and missionaries, that only Christianity can solve the race problem. This is a fatal over-simplification. By taking our stand on such ground we expose ourselves to the charge of being doctrinaire idealists. It avails little to insist that when missionaries say this they mean merely that ultimately it is true that only Christianity can solve the problem. "Ultimately" is a vague, indefinite something, and meanwhile the scientist, the educator, and the social worker are carefully and laboriously at work in an atmosphere of high idealism to determine the next practical steps by which progress can be made.

Recognition of these facts was made in the tentative findings submitted to the Karuizawa group, but the whole section of which it was a part was never given serious consideration. This paragraph read as follows: "An intelligent appreciation of the many ramifications of the problems of race relationships, ramifications that wind themselves through the complexities of modern economic, political, and cultural life, should lead us to see that the working out of solutions is the joint enterprise of scientists, research specialists, educators, statesmen, and religionists. Missionaries, whose field of

work is among people of other races, should welcome every opportunity to work with those of other faiths than their own, whenever and wherever there is evidence of willingness to cooperate." When the section regarding solutions, of which this quoted paragraph was a part, was read before the group it was voted to substitute for it another report which was also up for consideration, and which now appears, with some modifications, in what is the first paragraph of the section on "spirit and guiding principles of solution." At the same time the drafting committee were instructed to add to this section a summary of certain ideas that had been expressed in the discussion.

The final section having to do with practical suggestions, was subjected to one or two interesting changes—interesting especially as examples of the point of view that dominated much of the discussion. In connection with Section 5, several organizations now represented in Japan were mentioned in the original report as examples of what the committee had in mind. Among these was the Foreign Section of the League of Nations Association. Opposition to the inclusion of this one finally resulted in the omission of all. The objection to this Association was based on the opinion that to recommend to American missionaries that they affiliate themselves with an organization that promotes interest in and study of the League of Nations, might compromise them with their home constituencies. In fact, the supposedly ever-watchful home constituencies were several times dragged in and dangled before our eyes for the purpose of imposing proper restraints upon our thinking on this and other equally delicate subjects.

In Section 6 the original resolution included mention of the National Christian Council as one predominantly Japanese organization through which it might be advisable for missionaries to express themselves on public questions involving Christian principles. This, too, met with opposition on the ground that the National Christian Council was not sufficiently representative, notwithstanding the fact that it is perhaps the most representative Christian organization in Japan and that at least four-fifths of the people present were members of missions affiliated with the Council. This incident illustrates what took place several times in the process of determining the character of the findings. These things seemed to happen despite what one could not but feel was an unexpressed majority opinion to the contrary.

There are doubtless several lessons to be learned from a careful observation of this group and its findings. It will suffice to mention one of these lessons which seems fairly obvious: while a group in which there is great diversity of opinion may profitably discuss a problem such as race for educational ends, when the necessity of making a pertinent proclamation on the subject is involved as part of the group's function, such diversity is a serious hindrance.

ARTHUR JORGENSEN.

Two Impressions of the 1927 Conference of the Federation of Christian Missions in Japan.

(i)

By a Senior Missionary

THE Twenty-Sixth Annual Conference of the Federation of Christian Missions in Japan met in Karuizawa from July 31 to August 3, and was distinguished from its predecessors by two important points: First, its chairman was not a male person, but Miss J. N. Scottt, of the Y.W.C.A., and second, its programme procedure was new—being carried out by the group-discussion method; finding only being reported to the general assemblage, on the final day. And both these innovations proved highly satisfactory.

Beyond this, one is inclined, in recalling these annual Federation Conferences, to think of the classical Mountain that laboured and brought forth a mouse,—until one reminds himself that, after all, the real glory of such gatherings is the demonstration before the world that it is possible for thirty-odd varieties of religious organizations to meet together and discuss anything at all and part in peace; while their chief value to the participating bodies is such by-products as fellowship with others of diverging experiences, exchange of ideas and methods, and encouragement of isolated pioneers in their efforts to start something individually.

As we look back over about a quarter-century of attendance upon these Conferences, we are struck by the fact that of the many significant movements which have been fathered by the Federation, nearly all have persisted and developed because of the zeal and sacrifice of certain individuals, rather than by any concerted or continuous efforts of the whole group. Yet even as a place for kindred minds from among the various cooperating Missions to discover each other and arrange to get together outside, the Federation is a worth while affair.

Of the present session it was true, as usual, that the wealth of data brought forth by group discussions and by further conference on the floor of the whole assembly, and the significant elements in the various reports and addresses presented, were all left at loose ends, and the visible results of all the efforts and expense of the gathering were inconsequential. If any suggestion was brought

forward looking to a definite policy or plan of action, immediate objections were exhibited by those timid of adventure or of anything involving considerable difficulties.

As I have intimated, there were excellent features to this year's conference; but these will not be improved by praise; whereas faults if recognized may conceivably be avoided in the future. Therefore we suggest the wisdom of studying the weak points, rather than the virtues of our recent gathering.

To begin with, one could not but marvel at the *tardiness* with which all sessions opened—because of the apparent obliviousness of the missionary body to time-observance. In bygone times we criticised our Japanese associates for their "Oriental" disregard for appointed hours. We have either caught the germ, or have lost some of our original "pep" and promptitude.

And the second general condition observable was the apparent absence of expectation, or desire, to gain anything from the Conference by which to improve our own work. Almost no one seemed to conceive of his or her plans or methods as improvable. Any thoroughgoing suggestion of better methods met with a cold reception or a hot defense of the ancient order. This is one of the most hopeless aspects of the whole missionary movement. As one worker put it, not many years ago, "I came out here to teach, not to learn."

To this attitude of the closed mind may be attributed the fact that some of the most significant points brought before the gathering were casually introduced in the course of reports or addresses, and failed to gain even passing attention. Among such items may be mentioned vital data on our time-worn problems of *rural evangelization* and *Christian education.*

For many many years we have been studying and agitating upon our failure to evangelize the rural districts in a nation still predominantly rural. But because nobody really wants to undertake the comparatively rigorous and isolated rural life, which is the requisite of successful evangelization of this majority element of the population, we have got no further than we were twenty years ago. Therefore when the fraternal delegates from the National Christian Council and from Korea offered us fresh and vital matter upon this topic, we were simply not there, mentally speaking.

In the early days, if a missionary gathering had been informed, as we were at the recent Conference, that there are still 9,000,000 families (or more than 46,000,000 individuals—a population greater

than all Japan when mission work began!) unevangelized in the *rural districts;* and that our distribution of Christian workers (both missionary and Japanese) is in the ratio of 1 to 10,000 in the cities, but only 1 to 50,000 in the country places,—the missionaries would have been spurred into self-examination and would have undertaken to do something. But not so today. We did not turn a hair over this news. We did not stop to consider that according to the most authoritative findings of missionary councils the proportion of workers needed has been set at one to 25,000 of the population; and that if this be true, we have two and one-half times too many workers in the cities, confusing the people by overlapping sects, and only one-half enough in the rural regions.

Neither did we pay any attention to the report of our guest from Korea when he showed us that over there they have solved this problem which we still dodge; and that they consequently have about 4,000 churches in the villages out of a national total of 4,147. And since this held no interest for us, we naturally gave no heed to the practical and perfectly feasible methods of rural evangelization which he reported.

In like manner the problem of Christian Education has become a closed topic with us, although perennially discussed. All sorts of practical and almost obvious possibilities are suggested from year to year, none of which results in any action. The suggesters are generally not engaged in educational work, and the educationists seem to have arrived at a state of resignation to things-as-they-are. But at this session we were reminded once more, by the fraternal delegate from Korea, of a fundamental element in the problem; and again we were apparently unaware that anything had been suggested.

The point made, as a matter of fact, concerns chiefly new educational projects, rather than continuations of old schools, except in such rare instances, if any, as seriously contemplate reconstruction of their entire basis and methods.

The point hinges upon our guest's reminding us that Christian schools in Chosen were a natural growth; being demanded as a means of educating the children of the *Christian* community. The object was education; the pupils already Christian.

What a different aspect our problem in Japan would have taken on had a similar motive animated us! Our object was not education, but evangelization. The pupils were non-Christian and education was the *"bait"* to draw them into a Christian institution. No wonder there

are problems, and no wonder we are not solving them. Conditions and objectives have changed, but we are still saddled with the old machinery.

But the Editor has set a limit to the length of the article he requests. Numerous other points might be cited; but there is not space for more.

So we return to our original position that as a means of achieving progress the Conference of the Federation of Christian Missions in Japan is not a very great factor; but that it has both great possibilities and no small achievement to its credit for simply getting together the divergent elements of the Christian Missionary Movement for an annual feast of fellowship and a demonstration that the dream of Union in Christ is not merely a heavenly vision.

At the outset I said that two new features characterized the Conference: there was a third perhaps even more significant. The closing session was not the usual mad rush of unfinished business, but a "consecration service." This permitted of a final impression of the fellowship aspect of the gathering, and developed the more personal sense of responsibility among the delegates. There we faced squarely the proposition that our problems of enlisting and training leadership, both lay and clerical, depend for solution upon personalities of leadership caliber among ourselves, rather than upon institutions or methods.

But whether any of us shall succeed in escaping routine committee work or long hours of teaching too-large groups the non-essentials of education, and find some approach to adequate time and energy for personal contacts, and for becoming ourselves personalities that can inspire others, is left for the future to disclose. Failing that, we shall fall short of the one peculiar opportunity that still stands open before the missionary in Japan.

WM. MERRELL VORIES.

(ii) By a Younger Missionary

After I had sketched out roughly what "lay on my heart" with respect to the Conference I found that if I took space to point out, other than briefly, wherein, in my judgment, the Conference proved stimulating and to what extent I thought it achieved results, I

should lack space to discuss rather fully what I consider its disappointing aspects, and why.

I reasoned myself out of my dilemma thus: Everyone present at the Conference received the stimulus, or at all events should have, particularly the delegates. It is quite impossible to pass it on to readers now in any satisfactory sort of way. If events show that it is possible, the wise, mature missionary who attempts the task will doubtless be philosopher enough to present the whole, and emphasize the positive side before proceeding to the negative. So I as a junior missionary, even if I could, will not try to avoid the ear-marks and rashness of my youth, but will do just what you would expect me to do—go in for criticism. It happens that I do not "sit in the scorner's seat" alone. The few brief comments chanced to hear directly the Conference was over were all unfavourable. That gives me courage to be quite honest and frank. Those who were satisfied with proceedings as they passed off will certainly not be jolted out of their complacency, for they will be warned by the heading of this article—"By a Younger Missionary," while those who were vaguely dissatisfied, but had no report to write and were never obliged to clarify, will doubtless be mildly interested at least in any discussion that sets them analyzing a bit, whether they share in any of my opinions and appraisals or not. So what's to hinder!

As a matter of fact, I know quite well that this year's Conference should be dealt with—gently. The organization is a declining member. And so, though I recall vividly how much more stimulating were earlier conferences, such as those of 1918 and 1920—the first two I attended—and how much more enthusiasm and downright earnestness were in evidence—I realize, of course, that the Conference had powers and duties then that it does not now possess, and that we were sitting, too, at a slightly different period in the history of Missions in Japan. And certainly Dr. Iglehart's and Mr. Mann's messages were not lacking in earnestness and fervour; clear calls, they were, to us to rouse ourselves from lethargy, to re-estimate values and to rededicate ourselves. And more than likely had I sat as a delegate in the annual conference time and again, as have certain senior missionaries, I should have been better able to appreciate the new difficulties, the wherefore of the atmosphere of uncertainty, and the why so little disposition to act or change, or to recommend, definitely and heartily, changes and possible lines of progress to the Council. And so all through it struck me the prevailing disposition

was: Let the schools go on quite as they are, and leave our respective seminaries—our particular pets—to pursue their even courses, and do all the usual things to get better leaders, and for pity's sake let us, again and at length, announce how sorry we are about the Exclusion Act, and—now let's go home to our chicken dinners. Although it seemed that way to an uninitiated new delegate, just bursting to institute reforms, it wasn't so at all, of course—at least. One of the senior missionaries told me it wasn't!—The hot-for-reform kind too!

Since it was the essentially new feature of this year's Conference, I can hardly evade reference to the Discussion Group plan. If I were to comment briefly on the way it seemed to work out in the group in which I sat, I should say that it had little to commend it, as far as being an effcetive bit of Conference machinery is concerned. As far as I can see a group brought together at random, to discuss more or less at random a problem of first importance, cannot hope to accomplish much. All stages of knowledge and ignorance on the subject are represented, so to speak, in such a group; and in our group, certainly, there was too much of a tendency on the part of members to unburden themselves quite as they liked, to cite isolated examples or relate single experiences that proved nothing and got us nowhere. Half a dozen people who have given the problem rather long and careful study, and have earnestly been seeking for a solution, could have drawn up a more useful and usable paper of Findings in a half hour. But then perhaps I do not understand what might be gained from employing the plan.

The important problem before our group was that of Enlisting and Training Leaders, both Lay and Clerical. And all that I now have to say relates to that. This is where I feel constrained to unburden myself, quite freely and frankly. And if I should seem to use "I" rather frequently may I be patiently borne with. Perhaps for myself I have given more study and thought to this missionary problem than to any other; however I have much to learn, and when I discuss what Conference did with it, or rather one thing that Conference did with it, and what it seems should be done, I am trying hard to look at facts and the actual situation, and not set down hasty opinions.

For my part I have come to the conclusion that there are two things that would work more transformation than any others I know of. One was not mentioned in the Discussion Group nor on the Con-

ference floor. Simply because it was taken for granted, I judge,—"too fundamental to need re-emphasis!" I think that's where we made one of our mistakes,—if a younger missionary may be so very presumptuous as to attempt to point out Conference mistakes! The other came in for slight mention in the Findings as brought in. It's that tremendously important thing: the whole field of Children's work. It's that Golden Age that would usher in a renaissance in all fields: a new era in children's work, particularly work for the adolescent boy and girl. Someone says, "Oh, the old complaint about Sunday-school work! That's an old, old story; don't harp away on that." Yes, that's exactly the way to put it; it is an old, old story and it's always been more harped on than worked at as a missionary enterprise. Nay, be patient; hear me through to the end. Here, too, I know I have company—and perhaps not so small a group either.

I think it strange, amazingly strange, that the missionary body of Japan does not wake up to the fact that it has tragically underestimated the importance of doing the most expert work among the boys and girls, that it has sadly miscalculated to what extent children's and young people's work needs the attention of missionary experts along those lines. True there are probably not less than twenty-five or thirty kindergarten specialists among the missionaries in Japan, missionaries who could properly be termed specialists. True it is that mission boards are still sending out trained kindergartners. But why, in heaven's name have we deserted our Japanese friends in Sunday-school work? What's so easy about Sunday-school work that missionaries and mission boards should think that the Japanese can handle it all, with only one missionary giving full time? True, there's a group of Japanese Sunday-school specialists; but there is a much larger group of Japanese kindergarten specialists. To be sure the kindergartner knows more or less about children's work, but she is not a religious-education director or a Sunday-school specialist or boys' work specialist or a girls' work specialist—and the work requires no less. If I say "deserted our Japanese friends," as I did above, it will be pointed out to me, I suppose, that they evidently preferred to be deserted. Then I cannot forbear asking, Where, in the days when we began seriously to turn things over, were the missionaries to give clear friendly counsel somewhat on this wise: "This field of work you will probably be able to take over first, this next, and this next, but children's work, though it would seem to be simple because we are dealing with the young, is one of the most difficult pieces of

work, and one of the most important, and had better be one of the last." One of the saddest tales in the history of the Church in the West is the failure for centuries to "set the child in the midst"—only now do we seem to have really awakened. Let us help you to avoid the same tragic mistake. And then why wasn't an urgent request somewhat to this effect sent home to the Boards: "We are getting fairly well established in kindergarten work. From now on send us half as many kindergartners, for we must have instead some children's-work specialists, some Sunday-school experts and such—the best you have. Please. Quick."

But are these impressions of Conference sessions? Well, they happen to be impressions revived during the sessions—deepened, and added to. We are apparently much concerned because there are so many of the mediocre and so few of the really able among the young men and women training in our seminaries and Bible schools and among the volunteer workers in our churches and Sunday-schools —discouraged because not many of large mind and heart are being drawn to Christian work. The spirit of the new day in religious work at home is: The *best* for the child; and for the boy and the girl. Impress them, win them while they are young. The new spirit is somewhat of a stranger in Japan yet, but we didn't seem to trace even this problem particularly home to that. How can we suppose it to be otherwise? Must you not sow widely and exceedingly well among the young to build religious work on a sound basis anywhere, and keep it so?

If they ought to have Christ there's a way to get them to want Him, and you ought to rest neither day nor night until you've made Him so attractive to them that they'll come and get Him. Of course many never will, and you'll fail with others who do come, but you'll start good things growing all through your field and not fail to reap a good harvest, if you're a good sower. Again I have digressed, but somehow some of these things *will* out. But I'll go immediately to the next thing.

"Two things that would transform," was it I said, and "one so fundamental that it was taken for granted," when we talked of means of winning strong men and women to the Task? When I name it you will recognize it as an old and familiar idea. Yes, but how *new* when you are actually privileged to behold it in the flesh. I mean, a missionary who is the embodiment of the *joy* that his faith is supposed to give; who is unmistakably in possession of heart satis-

faction and happiness in life, and is actually in love with his work, who seems to have found Christ's Living Water to have been his "Fountain of Youth," for—and doesn't this stir youth most?—he possesses a *joie de vivre*, a sort of perennial "youngness" that doesn't change with the days, and is a thing quite independent of physical vigour and the piling up of years. The "spirit of youth," with all that God means that spirit should be, the "heart of eternal youth"—What's the best name for it doesn't matter so much, compared with whether one has it. On the other hand, what prevents the young man or woman, the boy or girl from seeing why the kingdom of heaven in the heart is the matchless prize to be won? Is it not the "oldness of heart" about me and you, the *mild* gladness with which I pursue my course when I'm cheerful, and the strained expression and the burdened air about me when I'm tried and weary? Where's the eagerness that always prefers to face forward, greets the next thing, and anticipates a future full of still better things!

The three who always come to my mind as men who had an extraordinary genius for drawing youth to them and enlisting them in the great cause to which they had dedicated themselves are Drummond, Garibaldi—and Christ. And I fear me if the stout-hearted, clear-brained, and adventure-thirsty youth of this land are to be rallied round the Cross and to the Great Task there will have to rise from the leaders—shall I say?—Drummond-natured men, Garibaldi-souled men—best of all, men, in whom Christ lives again on earth. Of the things I have perceived lacking in us as messengers and witnesses, leaders and helpers—and perceived again as I "watched us and listened to us" during the sessions, that seems the one we might well desire most to possess, the one we can almost least afford to be without. Tell me will there ever be a lack of youth, and the best youth, to go with me after the things that promise certain happiness and satisfaction if they plainly see that I have obtained? If I feel and act as though it were meat and drink to me to do the Lord's work shall I not come bringing precious sheaves? If my eye lights up and my voice vibrates when I talk of Him, if my step be glad when I run for Him, if my spirit be eager, and undulled by weariness and a score of petty cares when I toil for Him, will not the youth who asks much of life seek where I am seeking? "In the world ye have tribulation; but be of good cheer, I have overcome the world. Your heart shall rejoice; and your joy shall no man take away from you. Men shall persecute you.....for my sake; rejoice

and be exceedingly glad: for great is your reward in heaven. No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven. And greater things than these shall ye do. If ye have faith as a mustard seed ye shall say unto this mountain, Remove hence to yonder place and it shall remove; and nothing shall be impossible unto you." What is this but heart cheerfulness, zest for the race, a song in the dark hour of affliction, a face set toward the future, a sunny confidence that one will arrive? Would that His perennial freshness might fall as a reviving dew on these "old" world-weary hearts of ours!

R. ANDERSON.

The World Conference on Faith and Order—Some Impressions

AFTER long and painstaking preparation the World Conference on Faith and Order met at Lausanne, in the Aula of the University, for three weeks, August 3—21, with nearly 400 delegates from 87 different Christian communities. It was unique in its nature, in its purpose, and in its scope.* It could not fail to produce, under God's guidance, some valuable results for the glory of God and for the cause of reunion in His sadly divided Church. To attend it as a delegate was at once a privilege and an inspiration. No one could leave it without carrying away some lasting impressions.

1

After an impressive opening service in the Cathedral, with an appropriate sermon on the "Call to Unity," by Bishop Brent, Chairman of the Continuation Committee, and later the President, the Conference began its business. There was a fifteen-minute Devotion at every full session. Then two papers were, after having been read, printed in the three official languages—English, French and German and distributed on the same day. These were read in succession by representative theologians setting forth their various view-points upon "The Message of the Church," "The Nature of the Church," and "The Common Confession of the Church." They were followed by fifteen-minute discussions, by four men of different communions, in one of the official languages, which was translated into the other two.

Then in the afternoon open debates in which speeches were limited to five minutes were conducted under the guidance of the Deputy Chairman, Dr. Garvie. When these were finished the Conference was divided into three Sections (which in some cases were subdivided into smaller groups) in order to prepare and submit reports to the Conference.

Then it proceeded in the same manner to deal with three other subjects: "The Ministry of the Church," "The Sacraments of the Church," and "The Unity of the Church in Relation to Existing

*I have tried to outline these in an article, "The World Conference on Faith and Order," in "Theological Study" ("Shingaku Kenkyu"), Vol. XVIII. No. 1, August, 1927.

Churches." These Reports were to be sent to the churches for their consideration.

2

The Conference had several noteworthy features.

(1) Manifestly the Conference was the work of the Spirit of God. Without His inspiration and guidance, though tremendous human efforts had been made since the day of its initiation at Cincinnati in 1910 till its final realization at Lausanne in 1927, it might not have seen accomplishment. Those who have been privileged in participating in it have felt so, and would most heartily endorse what the President says in the Preamble to the Reports, prepared by him and received by the Conference unanimously:

> "God's Spirit has been in our midst. It was He who called us hither. His presence was manifest in our worship, our deliberation and our whole fellowship. He has discovered us to one another. He has enlarged our horizons, quickened our understanding, and enlivened our hope. We have dared and God has justified our daring. We can never be the same again....."

(2) Friendliness and frankness were also remarkable. Bishop Gore,* one of the most striking figures at the Conference, well expressed our sentiment when he says that we "met in the utmost friendliness, and have found it possible to listen in the widest spirit of tolerance to antagonistic statements made with greatest frankness." Another writer also truly said: "Contrast of natural mentalities and the conflicts of theological opinion have had some play, but the will to study, to profit from, and understand each other, has been there also." This remarkable feature made the Conference indeed worthy of the name. So, though highly complimentary, it was not superfluous when an English correspondent commented on the procedure saying, "Never did any company of men come together with a more sincere desire to do God's work, in God's way, and to be fair, tolerant, and considerate to each other.... Whatever may be judged to be the value of the Lausanne Conference one thing is certain that it will remain a fruitful exemplar of how to conduct religious controversy; and the good will which saved every situation was itself the fruit of the common deep spiritual experience of all."

* Bishop Gore in "The Times," August 24, 1927.

(3) It was also noticed that most of the delegates were veterans either in ecclesiastical distinction, or in theological learning, or in missionary activity, bringing mature judgment, clear reasoning, and fervent zeal to make contributions to the success of the Conference. It was evident each communion had sent, in most cases, its best representatives. This fact gave weight to the Conference. It was the strength of it. Even in this respect it was a remarkable gathering.

(4) The presence of seven lady delegates attracted attention. We had the pleasure of listening one afternoon, to a paper read by one of them and signed by the seven, appealing for more female delegates to future Conferences, for the reason that women may contribute their share to the cause of Reunion. Surely they must have found satisfaction in the Preamble when they read: "We men have carried it (the torch of Unity) too much alone through many years. The women henceforth shall be accorded their share of responsibility."

3

It would be perhaps too soon to estimate the result of the Conference, but I may be permitted to note a few points.

(1) That so stupendous an event as the Conference, was held at all was in itself a success. "The great thing is that it has happened." So the Bishop of Manchester said at the close of the Conference. We must be thankful for the fact.

(2) It was rather surprising that the Conference showed a marked theological agreement. I quote the President's letter:*

> "In the first place, we have reached unanimity on the Church's Message to the World—the Gospel—every delegate giving his whole-hearted assent to the report on this subject. We have the satisfaction of knowing that a great company of disciples of Christ gathered together in conference are absolutely at one in this momentous proclamation of good tidings. Then again, we were unanimous in the Preamble, which included a call to unity.
>
> "The five remaining subjects—the Nature of the Church, the Church's Common Confession of Faith, the Church's Ministry, the Sacraments, the Unity of Christendom and the Relation thereto of the Existing Churches—were received *nem. con.* by the Conference. Owing to the lateness of the hour and the

* A letter to the Members of the Conference sent out soon after it was finished.

inability to examine the report of the last-mentioned subject, instead of referring the matter directly to the churches, it was referred to the Continuation Committee to take such action as it might deem wise in connection with the subject."

(3) The Conference made a profound impression upon the members as to the supreme need of the reunion of the churches. They learned afresh, if not for the first time, that division in the Church must be something contrary to the will of our Lord: that it divides what ought to be essentially undivided: that it defeats the Divine plan, while trying to glory in human devices: that it betrays human pride and prejudice: and that besides it causes a very poor witness of the Gospel to the world and very bad strategy in the campaign to convert mankind to the Christian Faith. "The unity of the churches may be a desirable thing in Europe," the Bishop of Dornakal once rightly warned the Conference, "but it is a necessity in India." And it is so everywhere.

(4) The Conference also drove home to the hearts of the delegates the truth that division is a sin. It is indeed a shame. It is not a thing in which we glory, but rather a matter to be repented of. It was therefore most fitting for the Conference to have a solemn service of repentance and intercession. This was exceedingly reverently and beautifully done—thanks to Canon Woods, who was chiefly responsible for preparing the form—on the second Sunday during the Conference, August 14th, in the Cathedral. For the first time in the history of the Church, since the divisions, the representatives of the different Christian communions,—except one great Western communion—knelt together in the "reformed" Cathedral to confess their sins of division, and prayed for the coming of reunion. In fact, it was a corporate act of penitence. Even for this one thing, I thought, the Conference was worth being held. We came out of the Cathedral silently and deeply moved in the heart.

(5) The Conference widened our vision. It made on the one hand each communion to acknowledge its own limitations; and on the other hand to recognize the fact that true Christianity—true Catholicism—is something larger and richer than its own ideas. There is ample reason to believe, at least in a measure, that the Conference did so. Each communion is not itself complete. Each has to learn from others. "There is a true witness borne by the different Protestant Communities," says Bishop Gore again,* "which Catholicism,

* "The Times," August 24, 1927.

as commonly understood, needs for its own sake, and has in history failed to realize;" and, on the other hand, he says that "Protestantism needs to make its own what has been the strength and glory of Catholicism."

(6) We should not overlook an ungrounded disappointment which was expressed during the Conference and after it, in some quarters. Disappointment seems to have been caused by a misunderstanding of the nature of the Conference.

> "This is a Conference summoned to consider matters of Faith and Order. It is emphatically *not* attempting to define the conditions of future reunion. Its object is to register the apparent level of fundamental agreements within the Conference, and the grave points of disagreement remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement."

So we read in the Preamble. The point had been made perfectly clear long before the opening of the Conference. So it was quite right for the Orthodox Church represented at Lausanne to issue a declaration when, in their judgment, necessary. It says in part:

> "Whereas, as has often at other times been emphasized in Statements by representatives of the Orthodox Church, in matters of Faith and Conscience there is no room for compromise....."

> "Therefore, the mind of the Orthodox Church is that Reunion can take place only on the basis of the Common Faith and Confession of the Ancient, undivided Church, of the Seven Oecumenical Councils and of the first eight centuries....."

The declaration* was issued in connection with the Reports on the Nature of the Church and the Common Confession of the Church. They spoke in one clear voice. It not unnaturally caused a momentary consternation. Some even thought that a crisis had been reached. Others, on the other hand, understood that it saved the Conference from the danger of Pan-Protestantism. It was a good thing for Protestants to understand the Orthodox position.

Again, on the last day, another disappointment was felt by some when the Report on the last subject—"The Unity of Christendom in Relation with Existing Churches"—which contained some suggestions for Reunion, failed to be received by the Conference. Here also the

* Read by Metropolitan Germanos on August 18.

disappointment was due to the fact that many looked for something far beyond the scope of the Conference.

(7) It was a matter of regret that the Roman Communion was not represented in the Conference. The fact was twice referred to in full session, once by Bishop Gore and again by the Bishop of New York.*

Personally I was disappointed not to see any delegates from any other Christian Communities in Japan except the Nippon Seikokwai, though they were amply represented from other parts of the world.

So I conclude that the criticism is not justifiable when it says: "The Conference is, as was inevitable, almost a complete failure." Rather it has done, and in many ways has done well, what it was meant to do. So in deep thankfulness I close this article with the closing words of the Preamble: "It was God's clear call that gathered us. With faith stimulated by His guidance to us here, we move forward."

YOICHIRO INAGAKI.

*For the answer of Pope Benedict XV given to the Deputation of the American Episcopal Church who brought the invitation to the Vatican in 1919, see a pamphlet entitled: "The Catholic Attitude towards Conference on Church Unity" by William H. McClellan, S.J.

The Voice of Missions at Lausanne

MUCH of the spirit of the World Conference on Faith and Order, held at Lausanne, Switzerland, Aug. 4—21, would have been nothing new in Tokyo or Karuizawa. In fact, it was closely akin to that shown at Edinburgh and again at Stockholm although the latter conference was on Life and Work rather than on Missions. However two years have passed since the Stockholm gathering, and in that interval voices have come with stern insistence from lands in which the increasing demand for justice at the hands of the Occident has made Christian leaders listen with their ears to the ground. At Lausanne came the broadcasting. To Japan where the cause of Christian unity, without "slavish uniformity" has so far advanced, where the destiny of the different Japanese Churches rests to such a large extent within the control of Japanese themselves, and where we do not count ourselves to have attained unto perfection, some of these voices from Lausanne cannot but have a very special message.

From other sources those who have special interest in the matter can learn just what denominations were represented at that great Conference, but the two conspicuous absentees were the Roman Catholic Church and the English Baptist Church. Several nationals from India, numerous clergy from the different countries where the Eastern Orthodox Church has her followers, Dr. T. T. Lew of China, and Drs. Yoichiro Inagaki and J. K. Ochiai of The Central Theological College, Tokyo, were seated as accredited delegates. Missionaries of long experience were also present, and on the day when the first subject of the Conference was considered their experience began to tell.

In connection with "The Church's Message to the World—the Gospel" Dr. Zwemer arose reminding us that in other non-Christian religions, as well as Mohammedanism, repentance was not a foreign note, *but* that in them dynamic was lacking. The Roman Catholic missionaries had, he felt, presented the very heart of the Gospel as they pointed men to the Lamb slain from the foundation of the world. And so it came about that these representatives of many of the Churches of Christendom expressed their unanimous conception of the Gospel which the Church of Christ has for the world. Every word was carefully chosen, discussed and finally, after revisions, accepted to be sent out to the Christian world as a challenge as well as a state-

ment. Its importance on the so-called Mission Field cannot be overestimated, for, as one of the Anglican national bishops from India expressed it, "Unity may be discussed as a desirable ideal in Europe; it is a necessity in India. Disunion is a sin and stumbling block in non-Christian lands." The Statement is as follows:—

> The message of the Church to the world is and must always remain the gospel of Jesus Christ. The gospel is the joyous message of eternal redemption, which is the gift of God to sinful man in Jesus Christ. The world was prepared for His coming through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and the eternal word became incarnate in the fulness of time in Jesus Christ; the Son of God and the Son of Man, full of Grace and Truth.
>
> He, through His life, His call to repentance, His proclamation of judgment and the coming of the Kingdom of God, His obedience in suffering even unto death, and His resurrection and exaltation to the right hand of the Father, has brought forgiveness of sins, and has revealed to us the fulness of the living God and his boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to self-sacrifice and devotion to His service and the service of the world which He came to redeem.
>
> Jesus Christ, as the crucified and living One, as Saviour and Lord, is also the centre of the world-wide Gospel of the Apostles and the Church. Because He is its foundation and essence, the Gospel is and must remain the message of the Church to the world. It is more than a philosophical theory; more than a theological doctrine; more than a programme for social and secular betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him, who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.
>
> The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification to those who believe in Christ. It is the comfort of the weary and heavy-laden; to those who are bound, it is the assurance of the glorious

liberty of the sons of God in this life as well as in the life to come. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the highest goal for the aspirations of youth, the rest that brings divine comfort to the toiler, the crowning of the martyr.

The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which now devastate society, into the enjoyment of national well-being and international good-will. It is also a gracious invitation to the whole non-Christian world, athirst for redemption, to enter into the joy of the living Lord.

Sympathising with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church offers in the eternal Gospel the answer to all the legitimate needs and providential aspirations of the modern world. Consequently, alike in the past and in the present, the Gospel is the only and the absolute way of salvation. Thus, through the Church, the voice of the Saviour is heard, 'Come unto me'..... 'He that followeth me shall not walk in darkness but shall have the light of life.'

When the discussions were on concerning the nature of the Church the voice of the Nippon Seikokwai in the person of Rev. Yoichiro Inagaki, D.D., was heard as follows:

"I was exceedingly happy this morning, as a member of the Nippon Seikokai to find myself, perhaps with many others, in agreement, if I may have the honour to say so, with what has been clearly expounded by the Most Reverend Archbishop Chrysostom with regard to the nature of the Church.

May I say a few words about the Japanese outlook in this matter. Personally, I believe that the Nippon Seikokai stands for two principles:—

Firstly, she stands for the principle of Continuity—Continuity in all essentials of the Christian Church, namely, in the firm belief in the Holy Bible, the Creed, the Sacraments and the Historical Ministry. She is not a new creation by human devices at a particular period in history—on the con-

trary, a new branch in the Far East of the one Holy Catholic and Apostolic Church organised exactly forty years ago.

Secondly, she stands for the principle of Adaptation—Adaptation in the matter of non-essentials of the Christian Church simply to suit the conditions of the people, and adapts herself to the environment. In so doing she does not betray the Church's fundamental nature in any way.

The Principle of Continuity and the Principle of Adaptation in this matter, are not mutually exclusive but go together admirably. It is so at least in the Nippon Seikokwai.

On these two principles she has grown and is growing, though slowly but steadily, for the Glory of God and the salvation of the Japanese people."

On yet another day the Creeds were being considered, and the plea for Unity quite overbalanced the remarks on the assigned subject on which Dr. Tubbs, Bishop of Tinnevelly, was to have spoken, and which nobody seemed to regret that he soon took as a point of departure. Just as his words gripped the leaders who met at Lausanne, they will certainly impress missionaries who have lived themselves into the same convictions. He said:

"A five minutes' speech inevitably must appear crude and unbalanced. I speak as a missionary and desire to point out to this Conference two significant omissions in the Apostles' Creed and the Nicene Creed. There are no definite and explicit references in these Creeds either to Holy Communion or to Holy Orders. These Creeds contain the fundamental doctrines of the Christian religion, and yet are silent regarding the two main questions on which the Church is divided. In the Mission Field all the churches teach the main fundamentals of the Faith as contained in the historic creeds, although not all the Churches use the actual words of the creeds. Thus, e.g., in India the ordinary Indian Christian laymen of *all* Churches agree in their faith. That which divides them—namely Holy Communion and Holy Orders are not even mentioned in the Creed of their baptism. Indian Christians then are divided not by conscientious conviction but by the coincidence of their geographical location and of the mission in which they happen to have heard the Gospel. Our western divisions to the Indian Christian appear unreal distinctions introduced by the missionaries. You will not

be surprised then that the movement towards Reunion on the Mission Field has an urgency and an appeal which far exceeds the yearning for unity in the Home Churches. It has been impressively presented to us by the Bishop of Dornakal and Dr. Lew of China.

During this Conference my thoughts have been back again and again to the first great Christian Conference of which we read in Acts 15. It was a Conference on Unity and there were two points of view:

1) The Church on the Mission Field, the Church at Antioch, stood for inclusive Christianity. She had a world-wide vision. She saw the vast Gentile world opening up to hear. Already many were coming in and it was clear that it was but the beginning of the great harvest which the Church could reap if only she could have a wide vision and a divine charity. Antioch was dynamic, the moving Church.

2) The Church at the Home Base, the Church of Jerusalem, stood for exclusiveness. She was static, she was dazzled with the glories of her prestige and her position. She clung to the ancient institutions, which had come to her with a Divine Sanction—given to her through angels at the hand of Moses. The Church at the Home Base—if I may apply the proverb—could not see the wood for the trees. The missionaries returned to tell what great things God had done for them. On the Mission Field in Antioch God had led them into unity. Jews and Gentiles were one—it was an accomplished fact. God had wrought this miracle by the gift of the one Spirit. Was the Church at the Home Base going to strive against the Spirit of inclusive unity? Would Jerusalem accept the wider fellowship which God had given on the Mission Field at Antioch? We know what happened. St. James, St. Peter and the pillars of the Church were convinced, and the first Christian Conference on unity came to a unanimous decision which proved to be a turning-point in Christian History.

Now today the Church in the Mission Field cannot help being inclusive. The exigencies of Missionary work compel us to draw together. Is it surprising that in these conditions the unity of the Church in the Mission Field is not only

essential, but comparatively easy? The Church in some parts of the Mission Field can solve this great problem of unity if the Church at the Home Base will allow us. Like the missionaries from Antioch, we come home with the story of the great things God hath done for us. We tell of the 3000 per week who are being baptised into Christ's Church in India. We tell how we have been drawn together in Unity Conferences such as the Presbyterians, Congregationalists, Lutherans of the South India United Church, the Wesleyans and the Anglicans have had in South India. We have a vision of a great and inclusive Church fellowship—not the absorption of one Church by another, but a higher synthesis which will unite Catholic and Protestant. And it is not merely a vision. The Holy Grail is within our grasp. We believe that the Holy Spirit has led us into the light and freedom of His truth—but—(forgive me if I speak plainly and frankly. The situation is too serious to keep silent) the pillars of the Church, our great leaders at home (and I speak of the leaders of all the Churches concerned and not of one Church) the leaders for whose scholarship and learning and piety we have the deepest respect and reverence: they are afraid; they are suspicious; they suggest doubts and difficulties—and the usual result is that the missionaries of all the churches concerned after a furlough home feel stiffened and estranged when they return to India and our reunion negotiations have to begin all over again to the dismay and confusion of our Indian Christian brethren. I have therefore two requests to make to this Conference:

1) Remember the urgency of the situation on the Mission field. The restraint from the pillars of the Church at the Home Base is becoming intolerable. We must obey God rather than man. If missionaries feel their natural love and loyalty to the Mother Church strained to the breaking point, how much more do Indian, African, Chinese and Japanese Christians chafe at the unnatural barriers which are imposed upon them. If to move forward is dangerous, it is far more dangerous to sit still.

2) Not to postpone decisions. It will be a tragic disaster if this great Conference meets and does nothing definite. Let us reach definite decisions saying where we agree and

if necessary where we disagree. For some time now there has been a tendency to delay all reunion negotiations with the plea "Let us wait for the World Conference and see what leading it will give us!" Now at last we have met after years of preparation and we must not disappoint the Church throughout the world. The Church of the Apostolic Age was not afraid of running risks. Think of the immense adventure of that little Jewish Christian Church, when she allowed herself to be flooded with a great mass movement of despised heathen Gentile dogs coming into The Church. Cannot the Christians in these days run risks? God has not given us the Spirit of fear, but of power and of love and of a sound mind."

One Sunday evening was devoted to a missionary service in the Lausanne Cathedral, with a Negro Bishop from the United States as Chairman, and an Indian Bishop and Dr. Lew of China as speakers. Each presented the need for unity. In India we were told that denominationalism was causing "caste churches," ugly reminders of that "hydra-headed monster, caste." Dr. Lew shared with his hearers his vision of the united Church, richer in spiritual grace than any one Church since it combines the traditions and experience of all; freed from shackles and so a growing Church; and embracing the whole world not only in her ministrations but also in her abounding life into which the special religious genius of the Church Universal should be poured. The benediction was pronounced by Dr. Ochiai of Japan, making the whole evening one "Made by Missions."

That these voices from the Mission Field were considered worthy of attention is clearly shown in the Statement and Preamble which the Chairman of the Conference, Bishop Charles Brent of New York, was requested to prepare to accompany the final reports of the Conference.

This preamble among other things says:—

"There is one thing that has been brought to my attention, and to which I should like to give expression in this connection, namely, the thankfulness to God for the lead which Mission Churches abroad have given to the Home Churches in the matter of Church Union. Could we not for their encouragement express in some way the hope and prayer that the Union toward which they are looking may be

consummated according to God's will, and that a still wider union throughout the whole Church may, under the Blessing of God, come to pass?.....

"More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the Churches represented in this Conference cannot allow our spiritual children to outpace us. We must gird ourselves to the task, the early beginnings of which God has so richly blessed, and labour side by side with the Christians who are working for indigenous churches until our common goal is reached.

Since every missionary and every Christian, in lands where the Gospel has been taken by missionary zeal, has helped to make the voices so audible and urgent that they must be heard, it is only fair that at least this echo be sent back to Japan, the country which is acknowledged to lead in daring that she too may dare to practise Christian Unity in matters of Faith and Order as well as in those of Life and Work.

ESTHER THURSTON SLOSSER.

The Evangelization of the Villages

An address given in Karuizawa Auditorium, August 1927

I AM happy to have an opportunity to speak to missionaries as well as to my Japanese brethren on the subject of the task of evangelizing the villages of Japan. As you know, this subject is too large a one to cover in one or two hours; but since you have requested it, I shall give a bare outline in the short time allotted to me. I regard the evangelization of the countryside as essential, because, as Jesus Christ taught, one individual soul is worth more than all of heaven and earth. Therefore it is not right to draw any distinction in Japan between city dwellers, and country people, who at the present moment are terribly oppressed.

It is not an overstatement to say that 50 per cent. of the entire population are country people, as yet untouched by Christianity. Japanese Christianity is entirely a Christianity of the cities and towns, not at all one of the rural communities. Japanese village culture will continue to be a problem until Christianity is preached to the great number of the as yet unreached rural dwellers. For though the whole of the city population be reached, if you do not reach the rural districts, one-half of the population will be untouched. Further, because of the rapid growth of the cities, their inhabitants are really mostly country born. So from that standpoint also, in order to evangelize the urban population you must first reach the country people who are its foundation. Yet again, since 70 to 80 per cent. of the country people are very poor, and oppressed by the present social situation, we must evangelize these people especially, if we are to follow Jesus, who preached the Gospel to the poor. Jesus was the Friend and Comforter of the suffering, and we must give His message to the suffering country people.

It is obvious that village evangelism needs special attention in Japan, but it needs also a special method. Some have tried to evangelize the villages by means of methods used in the cities, and have failed. Rural and urban situations and psychologies are quite different. Rural evangelistic work must have therefore both different methods and different content from city preaching. Country evangelism needs a special adaptation, for which it is at least necessary to understand rural conditions and the rural spirit to achieve

success. Just as illness cannot be cured except by one who knows physiology and anatomy, so you cannot evangelize the villages without understanding their organization, social conditions, and psychology.

Now there is an acute social problem in all Japanese villages today—it is that of tenant-farming. It is not a superficial but a fundamental problem, which I have not time to explain here; suffice it to say that 50 per cent. of the total population of Japan are suffering because of it. Christians should understand this fact. Some Christian workers may say that there is no need for them to think about social problems, but rather prefer to leave such to specialists in social work. Under the title of "Don't Imitate Some Churches," a certain denominational organ ran an article recently urging its constituency not to bring social problems, labour problems or rural problems into the Church, "which exists for worship only." But I believe the Church dare not remain indifferent to these matters. At least let me plead with you to make a thorough study of such social problems before you decide that the church should not touch them. So many people dismiss them from the range of church responsibility without knowing anything about them.

In contrast to this attitude is that of Rev. Mr. Hachihama, formerly a Congregational pastor, who started the first Employment Agency, and told recently at the Osaka Social Workers Conference the circumstances which led him to start this work. He said as follows: "Three labourers came to the door of the parsonage and asked me first for a meal. After they had finished eating they told me that for three days they had been looking for employment unsuccessfully, and having no work, had not been able to eat. On hearing that, I thought Japan is a queer country at present. If a person does something wrong and gets into prison, he can eat. And because relief work has been developed, if a person gets sick, someone is sure to take him to a hospital. But if a person wants to work, and honestly and earnestly searches for employment, he cannot get it and must starve! I said to those labourers, "Primarily because I am a Christian I shall not advise you to improve your sad condition either by stealing or by making yourselves sick!"—And such cases are not merely three in number. Sometimes there are as many as 300,000 labourers out of employment at one time.

What would Christ do for men fainting for lack of food? The Christian church which cares only for their souls as it invites them

to church, says what is tantamount to "We make ourselves responsible for your future, but will have nothing to do with your present." But I do not think this a right attitude. It is wrong to think lightly of any human being because of his social status or the circumstances of his life. Rather we are responsible to give every human being the means of getting his living. Jesus never said that he would become responsible for souls alone, and have nothing to do with a man's present condition. When 5,000 people had listened to his teaching all day, Jesus commanded to give them bread before they went home. The Jesus who gave physical bread along with spiritual sustenance would not forget to give bread to the hungry today.

This has always been an element in my Christian faith. I worked for thirteen years at my own expense as a village evangelist, before beginning to cooperate with Mr. Kagawa in rural evangelization. Though my deepest purpose is not social service but winning souls, I realize that in the villages as they are at present the people do not have time nor inclination to hear about their souls. They need first to know how they can make enough to buy their bread; then afterward to consider their souls. Therefore, believing it my first step toward rural evangelization to preach the righteousness of God in respect to unreasonable social institutions, I joined the Social Movement. But please understand that my conception of the "Social Movement" is like that of Jesus Christ.

Nowadays some people are saying that the farmers are luxurious, because they wear "tabi" and overcoats. In ancient times the farmers made three shaku of white cloth do for a head covering, while today they must have hunting hats, soft hats, etc., and put rubber on their "tabi"!—To be sure, along with general social progress, the farmer's standard of living has improved, but no one can prove that the average Japanese farmer is spending too much. They are poor beyond your power of imagination. The Japanese Department of Agriculture investigated the standard of living of the farmers of forty villages. The survey showed that an individual's daily food cost 15 sen, 9 rin.* How much nourishment could you and I obtain from 15 sen and 9 rin? No one could live a cultured life on that amount of income. And though in comparatively good prefectures the farmer has from 18 to 20 sen, even this amount does not suffice for a really human standard of living.

Those who want to improve the condition of present-day Japan

* Fourpence, or eight cents.

should go into the villages and study them! They do not present a happy appearance, and the real reason is malnutrition. The Health Section of the Home Department has found that seven out of ten of the farmers' families are eating half barley and half rice, two are eating 70 per cent. rice and 30 per cent. barley, and only one in ten is eating pure rice. City people eat barley occasionally to cure beriberi, or because they lack appetite or exercise. But when I asked the farmers in joke whether as the fishmonger tires of fish they avoided rice because they had to raise it, they replied in equally humorous vein that they see rice in their dreams, which meant that they wish more than anything else to be able to eat rice!

Among the novels of Nakanishi Inosuke there is one about the death of a farmer. Since you in this audience are not farmers, you may not see anything in particular in this story, but to me it is extremely interesting, because of its accurate portrayal of village psychology. One of the sons looks forward to the autumn for two reasons, both of which make him very happy—the one, that he can then eat a meal of pure rice, and the other, that then it will not be necessary to go and buy rice. For more than half the year he has to go and buy one or two *sho* of rice from the village store. It would be very easy to go and buy a bushel of rice, but to have to ask for a small quantity, and to endure the eyes of the other village boys—to be a rice-raiser and yet to have to buy rice—there is no shame like this! This sort of an experience affords a village boy unspeakable suffering. "Den Chan, where are you going?" the other children call—and the poor child longs to hide away in a hole somewhere.—And when one is being fed on meals of barley, how great is the joy of eating rice! At present the majority of the tenant farmers are not eating their own rice, except the poorer qualities which they cannot sell, but keep for themselves in the autumn. They are without rice for more than half the year, except for what they may buy, and that is the kind which is imported from India or from China, and is not half so nice as home-grown rice.

As for other foods, a Home Department survey shows that nine out of ten of the farmers' families have only pickles, and only one family in ten can afford to add fish to their rice. The results are the pale faces which betray malnutrition, and a very high percentage of infant mortality, very much higher than the infant mortality of the cities. Some heartless person may say here that such infant mortality is almost the equivalent of birth-control as a

reducer of the large population. But to the farmers this is not birth-control. To the sorrowing parents who have striven against fearful odds to raise their precious babe as a human being, for it to pass so soon from the darkness of birth out into the greater darkness of death is an intolerable condition, and one we as Christians must find a way to remedy.

By Home Department statistics, an individual farmer uses 15.9 sen a day for food, and less than ten yen a year for clothes, and yet has a deficit of ¥44.10 per year. One in ten thousand of the independent farmers, and one in six hundred of the tenant farmers goes bankrupt each year because of these mounting deficits. And even after bankruptcy they must still go on living in some way, and so go to swell the numbers in the city slums. Until something is done for the farmers it will be impossible to put an end to slum-conditions in the cities.

Or again, even before going bankrupt, the tenant-farmer families are in such a reduced condition that they cannot possibly get along without the labour of their little children. Athletics are very popular among adults in the cities now; but do not imagine that village children are also indulging in athletics! All but a very few are hard at work. In Kagawa Ken, Shikoku, I saw little children weaving barley straw under the shade of a fig tree, with faces pale from malnutrition; in Kakogun, Hyogo Ken, the children were making straw ropes—children not yet old enough to go to school; and in Awaji, deep inside of a very dark house I noticed something moving, some little thing, which at first I thought was a little dog or some household pet, but on inquiring was told it was a child, making fish baskets. By working all day this child could make 24 sen worth, but as the materials cost 4 sen he could clear only 20 sen. The children are not yet old enough to know that it is because their fathers are tenant farmers and their families are very poor that they have to do these things; but their parents say that since they have mouths to fill, they must do the work or go without eating. All over the world now child labour is forbidden, and night work for youths under sixteen years of age, and for good reasons—for the sake of health, and of education, and to prevent the young people from hating work because of having been forced to it when too young. When child labour is thus prevented, why make an exception of village children, merely because they must help reduce the deficit in their fathers' incomes?

I have been working among the villagers for fifteen years. I think I may claim therefore to know their psychology fairly well. I am quite sure that it differs radically from that of city-dwellers. When you go from a city into a village the rural people at first seem very reserved, and do not make friends quickly, rather they watch you from a distance. For about a year you are being examined and tested, and after a whole year the most you may hope for is to have it said of you, "That person looks like one who would not do wrong!" By the end of the second year they may say of you, "He is a good man!" and by the end of the third year gradually you may be able to begin to do some Christian work. Therefore to the missionaries in this audience I would say that if you send an evangelist to a village and feel that because he has had no results in three years' time you must change him to another place, you will never succeed. You need the courage to trust him to stay in one village three or even five years without results. The farmers certainly have a peculiar psychology.

Even among the villages each special type has its own psychological peculiarity. Kwanto and Kwansai differ somewhat from each other. In general Japanese villages may be divided into six types:

1. Old Villages (*Kodai hyakusho mura*).
2. Villages clustering around some great personage (*meiden hyakusho mura*).
3. Temple villages (*Jiden hyakusho mura*).
4. Villages clustering around a wealthy man (*Gōzoku Yashiki mura*).
5. Villages of defeated warriors (*Tompi hyakusho mura*).
6. Made-land villages (*Kaihatsu shinden mura*).

In the first variety, the old village, folklore and ancient customs are plentiful, and in everything custom rules. Occasionally a new point of view pierces this "cake of custom" and at that point it is that Christianity may enter also.

In the villages of the second type the house of the great person is the centre of the village life, and its master's attitude is as if to say, "While my eyes remain black (i.e., as long as I live) I will retain the power over this village!" All the dwellers in the little houses that cluster around his great house must obey him.

Examples of villages of the third type, the temple villages, are Zentsuji in Kagawa Ken, and Kokawa in Wakayama Ken, and also you may include the towns of Tenrikyo and Omotokyo in Tamba. As it is religion which gives daily bread to the people in these villages

and towns, it is only natural that they should oppose any new religion. No matter how large their population, it is unwise to make these temple villages the starting points in evangelistic programmes. Postpone such villages to the very last in your plans for rural evangelism! Rather than to emphasize such a village, it may be better not to touch it at all, since in a religious village the people may have too much of religion and find difficulty in understanding its real spirit. Lying and cheating are rife in such a village and make it very difficult for real religion to enter. As the Japanese proverb says, "It is darkest at the base of the lighthouse."

Villages of the fifth type, which are now few in number, are made up of refugees from the defeated Heike warriors, and from ancient times have not had intercourse with other villages. So the people in them are full of suspicion and very slow to turn toward any new thing.

You will see, therefore, that it is necessary in each case to study first what type a village is, and to go in a spirit of great earnestness to do rural evangelism. Without an adequate knowledge of the social conditions and psychology of rural districts, the most strenuous efforts will yield little results. Since today the rural problem has become a major one in Japan as a whole, and people are trying to solve it by material means only, we Christians should once more put forth every possible effort to bring the spirit of Christ into the villages. And for that purpose we need to make a thorough study of village psychology and social conditions. We need to understand what may be described as rural culture.

Now culture has a very wide meaning, but it may be broadly divided into spiritual culture and material culture. We are concerned chiefly about spiritual culture: yet it is no exaggeration to say that both spiritual and material culture are lacking in the villages. Many kinds of culture are city-centred. Recent scientific development has been along the lines of material science, but this new material science has not penetrated the villages. Medical science in Japan is said to be in advance now even of German medicine. There are many hospitals in the cities and towns, filled with patients. But look at the country! In Osaka Fu, with all its means of communication, there are seventy-seven villages without any physicians, yet there is a great deal of illness in the villages. When I go into a village, the thing I am asked to do is to send a physician, and one

whose examination charges are not too high. But graduates of medical schools will not go to the villages. Why not?

Again in recent years though there has been great improvement in transportation and communications yet trains and interurban lines have had little influence upon the villages. Rather it is that the cultivated land has been simply injured by them! Though the convenient automobiles roll along the village roads, yet the villagers do not ride in them. Even though they might do so, they do not like thus to become a party to the bespattering of pedestrians with mud from the wheels.

Electricity is another element in material culture. But the villages are not electrified. They do use electric lights, to be sure, but in an ordinary house a light of 5 candle power, and in a large house one of 16 candle power is about all they can afford; and we hear it said, "Because we have electric lights now, we are compelled to work at night!"

Or take that recent fashion of the radio—the radio would be fine for the recreation of the farmers, but they cannot possibly afford it! —There is practically none of this new material culture in the villages.

Though in the cities the flowers of material culture are blossoming, the farmers are living a grey, poverty-stricken, many-childrened, suffering existence. While this condition obtains, general culture is to that extent crippled, social classes are set at odds with one another, and social unrest is born. Christians who preach the love of humanity must be challenged by this contrast between city and country culture to become front-line fighters for social righteousness. Whoever is a seeker for social righteousness simply must try to remedy this mistaken, this crippled state of affairs, and give to the millions of farmers a just and righteous share of the benefits of material and spiritual culture. No one who tries to equalize this unequal distribution need hope to avoid persecution: but in spite of it we must face fearlessly not merely the problem of the proper dissemination of spiritual culture, but also the matter of material distribution. When we have solved these two problems we may say for the first time that we have come near to the spirit of Jesus in Japan.

There are three concrete methods for the accomplishment of this great objective which suggest themselves to me.

I. Clarify the Nature of Christian Spiritual Culture, and Teach it.

We Christians ought to learn from the Marxians, who carry on

a continual discussion among themselves about their doctrines. We must develop intellectual power enough to do the same about our position, with adequate preparation and thoughtful consideration. Now that the country is so full of the idea of social reconstruction, it is a great pity that its methods are so largely materialistic and so poor in spiritual content. There are so few Christian thinkers, able to carry on a discussion from the point of view of Christian principles. All over Japan there is no Christian philosopher! We must teach Christianity both through wide publicity in magazines and newspapers, and by personal work—giving individuals real spiritual culture. It is most necessary to win men one by one.

2. Train Thoroughly Christian Leaders of Social Work.

Although formerly social workers were largely Christian, at present they are more Marxian in theory. Their principles are materialistic. And as the crowd is not yet able to become self-directing, it is bound to follow leaders. If the leaders are Christian, the crowd will also follow the Christian way. Why are there so few Christian leaders fired with the passion to save Japan?

Our social work is simply the expression of our desire to carry into action the spirit of Christ. And while the theoretical fight between conflicting ideas is as hot as at present, it is all the more imperative for us to get contacts with many people, and to carry on a soul-winning movement imbued with the very spirit of Christ. Christian workers are not really less zealous than those with materialistic principles. This very year of 1927 we have begun to hold schools for the training of rural leadership—from February 11th, for one month, for men, and from June 20th, for one month, for women. We have taught the Life of Christ, Church History, Rural Sociology, Practical Agriculture, etc. The present high degree of culture in Denmark was attained by teaching the central leadership of the villages along these lines.

Rural workers must never conclude that because the villages lack knowledge the thing to do is to flood them with missionaries indiscriminately. Those who are to work in the villages must be carefully selected, and must be those who can not merely preach, but also demonstrate in *real action.* As General Booth said, "The white lily has not merely whiteness but perfume." You must send people with perfume into the villages. If you send a woman, she must be one who can befriend the farmers' wives as they do their washing

in dark kitchens, and kindly teach them how to reorganize the child-care and the cooking in their homes.

3. Village Medical Missions.

As I have said before, there is no physician in seventy-seven villages near Osaka! It is easy to make a success of evangelistic work which starts from a medical mission. Village people will scarcely open their hearts to you unless there is a special reason. It is useless to try to reach the soul whose doors are shut. A medical mission opens hearts' doors. I became a dentist for that reason.

Once having entered a village, to become a success there you must be, in the common talk of the villagers, a person who is willing to do something for their benefit. People laugh at me because I take my dentist's chair with me wherever I go; but I do so for the sake of the poor farmers, to help them with dental treatment. One result is that though I have been in my present home in Kawaragi Mura only three months, I have already had patients from sixteen families, and have become acquainted with fully one-third of the whole village. By such a method, without useless efforts, you can attract the village people to you. They will come of themselves and become your friends. My friends in Kawaragi Mura do not know anything of the social work in which I spend most of my time, but they do regard me as a superior doctor!

By going to a village once a week and giving treatments during the day and preaching in the evening you can serve not merely by words, but also by loving deeds. Though the art, the technique, of it may be poor, if your work be full of love it is bound to succeed, for nothing can conquer love.

So in an age of rampant materialism, the ways to evangelize the poor farmers and to build up village culture are:

1. To be idealistic.
2. To give the Gospel day and night, ceaselessly.
3. To carry on a social movement.

I have been trying of late to organize the farmers into a party having these principles in view, but whatever may be the result for the moment of my efforts, I am profoundly convinced that in the end we who preach the salvation of God will be the winners.

In one of the books of Sheldon the main character is a pastor who receives two different calls to churches—the one in an attractive university city, the other in an industrial town. After prayerful consideration, seeking to carry out the spirit of Jesus, he decides

that he must go to the industrial centre. This he does, but finds it almost impossible to do religious work there. One of the church elders is a saloon-keeper, a deacon is controlling a brothel, and when he protests that these things are not in accord with the spirit of Jesus, they cut his salary in half. He struggles vainly and finally dies, and his dying words are: "In a materialistic age, a spiritual movement may fail. But this failure is the dawn of the soul." Whenever I read these words I think of them as occurring not merely in a novel but in actual history; and I feel that I must enter into the unfinished work of this servant of God. So in an age of strong materialism, let us take courage from Christ, and while not forgetting to win men one by one, let us think of the dark villages of Japan.

M. SUGIYAMA.

The Annual Conference of the Federation of Christian Missions, 1927— Condensed Report.

OPENING SERVICES

The Twenty-Sixth Annual Meeting of the Federation of Christian Missions in Japan convened at 10:30 a.m., Sunday, July 31st, 1927.

Miss Jane N. Scott, the Chairman of the Federation, preached the Annual Sermon, her text being John 12:21, "Sir, we would see Jesus."

In the absence of the Vice-Chairman, Rev. H. B. Benninghoff, D.D., the Chairman of the Programme Committee, presided and assisted in the service.

The Vesper Service, at 5:00 p.m., was conducted by Rev. B. F. Shively, D.D.

DEVOTIONAL HOURS

The first period of each day was given over to a devotional hour. These were taken by Dr. Manchester, Pastor of the Yokohama Union Church, Rev. C. W. Iglehart and Rev. J. C. Mann. A Consecration Service, under the leadership of Rev. H. K. Miller, for the new officers was held on Wednesday evening as the final meeting of the Conference.

FRATERNAL DELEGATES

At the first session on Monday morning, the Chairman, Miss Jane Scott, greeted the Fraternal Delegates. They brought greetings from their respective constituencies as follows:

Dr. K. Ibuka, Chairman of the National Christian Council of Japan.

Rev. K. Miyazaki, Secretary of the National Christian Council of Japan.

Rev. L. O. McCutcheon, Federal Council of Korea.

CONFERENCE PROGRAMME

The first order of business was the roll-call of the delegates of the Federation, in which some substitutions and corrections were made.

Dr. Benninghoff, Chairman of the Programme Committee, explained the departure this year from former methods and the substitution of the discussion method. The four great topics of the Jerusalem Conference were taken as the basis for discussion in four separate groups. These groups had already met during the spring in various cities especially in the Kwanto and Kwansai. The afternoon sessions of the conference were to be given up to these groups for further discussion and on the last day the findings of each separate group would be presented to the Conference for discussion. As a result of this method five resolutions were later passed by the Conference.

RESOLUTIONS

1. GROUP LEADERS AS DELEGATES

Resolved: That the leaders of the various group meetings be given the privileges of delegates during the group meetings and while the findings of their groups were under discussion on the floor of the Conference.

2—5. GROUP FINDINGS

(See Separate Articles)

6. RELIGIONS BILL

Resolved: That the incoming Executive Committee be instructed to appoint a committee for investigation in case the Religions Bill comes up again.

7. WORK AMONG KOREANS IN JAPAN

A. *Resolved*: That in view of the communication from the National Christian Council of Japan expressing inability to undertake responsibility in regard to the work among Koreans in Japan, we add the following By-law: That the Federation of Missions appoint a committee of five to cooperate with the committee of the National Christian Council of Korea on work among Koreans in Japan proper.

B. That the following committee be appointed for this year: Messrs. J. A. Foote, J. T. Meyers, B. F. Shively, H. C. Ostrom, and Miss K. Tristram.

C. That the Conference recommend to the constituent Missions that they put into their annual budgets something on this item.

D. That for this year an appeal be made again to members for personal contributions on the share-plan adopted last year.

8. JAPANESE LANGUAGE SCHOOL

Resolved: A. That this Conference heartily approve of the reorganization of the Japanese Language School along the lines indicated in the report of the Board of Trustees as presented to the Conference, providing for courses in Japanese History, religions, culture and present-day thought life.

B. That the school be permanently located in Tokyo.

C. That the Trustees be encouraged to continue their efforts to secure a thoroughly qualified Director.

D. That this Conference pledge its full support to the school and urge the constituent Missions to direct their language students to the school, and to provide the institution with all possible financial assistance.

9. DAY OF PRAYER FOR MORE CHRISTIAN WORKERS

The following resolution was presented along with the findings of Group 1, and it was voted to refer it to the National Christian Council:

> Just as the Master said to His disciples, "The harvest indeed is plenteous, but the labourers few. Pray ye, therefore, the Lord of the harvest, that He send forth labourers into the harvest," we feel that those same words call for emphasis today; therefore the Federation recommends that Sunday, October 30th, 1927, be

set apart as a day of special prayer when all Christians and missionaries shall pray "the Lord of the harvest that He send forth labourers into His harvest," and that all pastors in Japan be requested to preach on that day about the need for Christian workers.

10. CHRISTIAN LITERATURE SOCIETY—OFFICERS AND REPRESENTATIVES OF F.C.M.

Resolved: That the secretary be instructed to bring to the attention of the National Christian Council the amendment to our By-law, which forbids our representatives on the Christian Literature Society serving as officers of that society.

11. PUBLICATION OF GROUP FINDINGS

Resolved: That the findings of the four discussion groups as approved be submitted for publication to The Japan Christian Quarterly and also to the National Chirtsian Council as our contribution concerning the To-morrow of Missions.

12.—PRINTING OF MINUTES

13. THANKS TO STOP-GAP.

14. MISSIONARY REFUGEES FROM CHINA

Whereas many missionaries to China have been compelled to leave their work and to take up temporary residence in Japan on account of the present disturbed conditions in China, be it

Resolved: That we, as fellow-workers, express our deep sympathy with them. We would bid these brethren take comfort from the fact that even the wrath of man may turn to the praise of God; from the abundant evidence of the steadfastness of the Christian Church in this time of crisis; and from the hope that the Church will emerge from this experience strengthened and purified. We pray that conditions may soon permit the return of these friends to their field, and that in the meantime their stay in this country may afford opportunity for mutual help and encouragement.

15. AMERICAN IMMIGRATION ACT

Whereas the Federation put itself on record at its Conference in 1924 in connection with the Exclusion clauses of the 1924 Immigration Act of the United States of America, and

Whereas it is evident that the feelings of the Japanese people regarding the discriminatory nature of that Act are unchanged and form a definite barrier to the growth of Christian brotherhood, be it now

Resolved: That this body go on record as still urgently advocating the modification of the said clauses.

16. FINANCIAL INVESTIGATIONS RE COST OF LITERATURE

Resolved: That the incoming Executive Committee be instructed to continue the investigations of the financial situation of the Federation in consultation with the Publications Committee, in an endeavour to correlate The Japan Christian Quarterly and The Christian Movement, so as to reduce the total cost of these two publications, the report of this

investigation to be made to the next Annual Meeting. Further, that the annual fee of Thirty Yen per delegate be continued.

17. AMENDMENT OF BY-LAW RE C.L.S.

Resolved: That Article VI, By-laws (a), be amended to read as follows: Upon nomination by the Nominations Committee the following representatives and delegates shall be appointed:

(a) On the Board of Trustees (Directors) of the Christian Literature Society twelve persons elected to serve three years, their terms of service being so arranged that four shall retire each year, and on the understanding that no such trustee shall at the same time serve as officer of the Society.

MEMORIAL SERVICE

The memorial service for those missionaries who have passed over was conducted by Dr. D. S. Spencer, when the following were remembered:—

Mrs. Leonora Barr Albrecht, *A.B.C. F.M.*
Miss Martha Aldrich, *P.E.*
Mrs. Cynthia Hawkes Phelps Bachelder, *Y.M.C.A.*
James Macqueen Baldwin, *M.S.C.C.*
Miss Emily Bishop Boulton, *C.M.S.*
Chauncey Marvin Cady, *A.B.C.F.M.*
Miss Dorothy Case, *S.P.C.*
Irvin Henry Correll, *P.E.*
Miss Emma E. Dickinson, *M.E.*
Charles S. Eby.
Thomas Estill, *S.A.*
Mrs. Elmira Cowley Francis, *C.M.A.*
Miss Mary E. Gouldy, *A.B.C.F.M.*
Mrs. Mathilde Meyer Greene, *A.B. C.F.M.*
Mrs. Mary Elizabeth (Rohrer) Hail, *P.N.*
William Hugh Mundy Hancock, *C. M.S.*
Mrs. George W. Hill, *A.B.F.*
William E. Hoy, *R.C.U.S.A.*
Miss Lavinia Oldham, *U.C.M.S.*
Frederick, C. Klein, *M.P.*
Mrs. Mary Brokaw Jones, *R.C.A.*
Miss Irene P. Mann, *P.E.*
Miss Cora McCandlish.
Mrs. Mary Susanna Meyers, *M.E.*
John Cooper Robinson, *M.S.C.C.*
John W. Saunby, *M.S.U.C.C.*
Mrs. Edna Erffmeyer Schwab, *E.C.*
Mary Frances (Davison) Soper, *M.E.*
Miss Clarissa Hale Spencer, *M.E.*
Miss Nina C. Stewart, *A.B.C.F.M.*
Mrs. Mary (Wisner) Taylor, *A.B.C. F.M.*
Mrs. Mary Parke Thompson, *P.N.*
George Wallace, *P.E.*
Frank Newhall White.
Mrs. G. W. Van Horn.

COMMUNICATIONS.

1. An application signed by Horace E. Coleman for membership in the Conference as representative of the World's Sunday School Association was read and granted.

2. A communication from Dr. Axling notifying us of the appointment of Dr. Ibuka and the Rev. K. Miyazaki as Fraternal Delegates from the National Christian Council, was read.

3. Letters from Mrs. Moran, Dr. Peeke and Dr. Noss were referred to the Nominations Committee.

4. A communication from Dr. Axling relative to a Committee on Korean Work, was read. See Resolution 7.

5. A letter from the World's Federation of Educational Associations was read and it was voted to refer it to the National Christian Educational Association of Japan.

REPORTS OF STANDING COMMITTEES

1. EXECUTIVE COMMITTEE

The report of the Executive Committee was read by Dr. Brokaw, the secretary. Six of the seven recommendations were adopted while No. 5 was adopted later in an amended form. The report of the Committee was as follows:—

Four meetings only of the Executive Committee have been held during the year, one immediately after the last Annual Meeting and one preceding this one. The changed purpose of the Federation did not require more, and the financial status demanded the utmost economy.

The principal function of the Executive Committee is now the preparation of the programme. Dr. Benninghoff (Chairman), Miss Hodges and Dr. Rowland were appointed the Programme Committee and prepared the programme on "The Tomorrow of Missions in Japan," the Committee considering it at each meeting and giving final approval at a meeting held July 10th. Dr. Benninghoff will explain the group discussion method and the decisions of the Executive as to division into groups, the places of meeting, etc.

As instructed by the last Annual meeting, a sub-committee on the Religions Bill was appointed. Madam Chairman was at first the head of the Committee, but later requested that some one be appointed to take her place. Dr. Benninghoff was then appointed Chairman, Drs. W. K. Miller and G. M. Rowland also serving on the Committee. Their report will be submitted at a later session of this Annual Meeting.

Also, as instructed, your Executive appointed Mrs. Gurney Binford and Miss H. R. Hurd as the Committee on Normal Training and gave them authority to co-opt a third member. The report of this Committee comes at one of the sessions.

The last Annual Meeting instructed the Executive Committee to make a study of the finances of the Federation, with the intention of getting on a solvent basis as early as possible. Your Executive diligently carried out instructions, one meeting of the Committee being given very largely to a consideration of the financial situation. It was the intention and the hope of the Committee to give a concrete statement to this Annual Meeting. But at the meeting held July 30th, it was found that an accurate statement of the accounts with the Christian Literature Society for The Christian Movement was not forthcoming. Consequently, your Executive was unable to prepare the concrete statement planned for. However, while it was necessary during the year to renew loans, one of them was reduced. The Treasurer will present such data as is at his command, and a recommendation will be presented at the close of this report.

The By-law as adopted last year with reference to the Publications Committee makes it less necessary for the Executive to take action on

publications. However, on representations being made, the Executive acquiesced in dropping the Korean section from The Christian Movement and authorized a résumé of former statistics, with such new statistics as might be obtainable under the intention to print The Christian Movement earlier than usual. The question of the ownership of The Christian Movement was referred to the Executive, which took the following action:

"The Executive Committee hereby states it to be its understanding that the Christian Movement is the property of the Federation of Christian Missions, but that it is the desire of the Federation to enter into suitable arrangements with the Christian Literature Society for the publication and distribution of The Christian Movement" (See 1926 Minutes, p. 15).

Later, the position of the Executive was further clarified by the following action:

"With the instruction that they should have due regard to the fact that The Christian Movement has produced a profit in recent years, it was voted that the negotiations for 'making a similar arrangement in the case of The Christian Movement' as was made in the case of The Japan Christian Quarterly, be committed to the Publications Committee, their agreement with the Christian Literature Society to be submitted to the Executive Committee before being put into effect."

No such agreement has been submitted to your Executive.

An appeal having come for the children of Harbin, the Treasurer and Secretary were instructed to proceed as during the previous year. The Treasurer will make a statement as to the results of the appeal made in the newspapers and by circularization.

The Special Committee on Work among Koreans requested that its numbers be increased and its functions extended. But the Executive was compelled to reply that it did not have the authority either to increase the numbers or to extend the functions.

On the demise of the Emperor, Madam Chairman and Dr. Benninghoff were appointed a committee to prepare a minute of condolence and to present it to the Imperial Household Department. They fulfilled these functions, being received very graciously by the officials of the Imperial Household Department.

One or two minor changes in committees were found necessary and the Executive made these required appointments.

The Executive appointed Dr. H. K. Miller to audit the accounts of the Treasurer for the calendar year 1926. Dr. Miller reported to the Executive that he had audited the accounts and found them correct. This report was adopted. The financial statement as the result of the audit is as follows: (See Financial Statement Attached.)

The amendment to the Constitution, proposed at the last Annual Meeting, was submitted to the constituent organizations. With the exception of two organizations, all reported approval of the amendment. Those not reporting gave no indication of either approval or disapproval, but failure to act in one case seems to have been a mere oversight. The necessary two-thirds majority having approved, the Executive submits

a resolution in the matter. In this connection, it should be noted that the Constitution and By-Laws in the 1926 and 1927 Christian Movements are not strictly accurate. For this reason, a recommendation is also made to remedy this situation.

Recommendations

1. *Re* Minute Secretary
2. *Re* Business Committee.
3. *Re* Committee on Resolutions.
4. *Re* Nominations Committee.
5. That the incoming Executive Committee be instructed to continue the investigations of the financial situation of the Federation in connection with the Publications Committee, an endeavour to be made to correlate and to combine The Japan Christian Quarterly and The Christian Movement so as to reduce the total cost of these two publications, the annual fee of thirty yen per delegate being continued.
6. That, in accord with the Constitution, the Annual Meeting promulgate the following amendment to the Constitution:

Add to Art. V., Section 3, the following: "The Missionary Secretary of the National Sunday School Association and other missionary specialists may be made representatives by the vote of the Annual Meeting on the terms prescribed in the Constitution."

7. That the incoming Executive Committee be instructed to embody all amendments to the Constitution and By-Laws and to have correct copies printed in the 1928 Christian Movement.

FINANCIAL STATEMENT FOR YEAR 1926

RECEIPTS:

By	1925 Balance	¥ 366.39
"	1925 Christian Movement, Addit. Ads.	333.00
"	Fees of the Cooperating Missions	2,610.00
"	Travel Refund	15.00
"	Ads. 1926 Christian Movement	638.50
"	1923 Christian Movement, Balance	796.50
(1) "	1925 Christian Movement to June 30, 1926	1,770.54
(2) "	1926 Christian Movement to Dec. 31, 1926	960.27
(3) "	Cash Debit Balance, Dec. 31, 1926	795.61
		¥8,285.81

(1) 301 copies in stock.
(2) 599 copies in stock.
(3) ¥2,500 loans outstanding.

EXPENDITURES:

To Executive Committee Meeting, 1st		¥ 179.69
" " " " 2nd		138.48
" " " " 3rd		33.60
" " " " 4th		81.66
" Annual Meeting		1,378.46
" Secretary and Treasurer Expenses		87.85
" 1925 Annual Meeting Balance		20.00
" 1926 Christian Movement		
Printing 1,100 copies	1,963.70	
Editorial Expense	104.19	
Postage 5 free copies	45	2,068.34
" Japan Christian Quarterly additional 1925-26		80.00
" Travel Delegate to Korea		94.50
" Loan Payment	700.00	
" " Interest	199.00	899.00
" Printing Annual Minutes		107.90
" Japan Evangelist Deficit, 1925		2,047.19
" Japan Christian Quarterly Deficit, Jan.-Sept. '26		919.14
" Newspaper Evangelism Committee		150.00
		¥8,285.81

Also received and transmitted

To National S.S. Association fr. 9 Msns	¥ 455.00
" Christian Literature Society, 15 Msns	1,210.00
Sent Direct to C.L.S. by four of same and one additional Mission	4,250.00

2. LANGUAGE SCHOOL COMMITTEE

The report of the Language School Committee was made by Dr. Axling. The report was referred back to them with the privilege of coopting others on their committee. The enlarged committee brought in a report embodied in Resolution 8.

3. PUBLICATIONS COMMITTEE

The report of the Publications Committee was made by Dr. E. T. Iglehart, Chairman; a vote of thanks was extended to Dr. A. Oltmans and to Rev. W. H. M. Walton, Editors of The Christian Movement and The Japan Christian Quarterly respectively. The report was accepted.

4. CHRISTIAN LITERATURE SOCIETY

The printed report of the Christian Literature Society was presented by the Chairman, Dr. Berry, with comments. The report was accepted. A change in the By-Laws in regard to secretaries of the Christian Literature Society occupying at the same time positions as directors, was offered from the floor and carried. See Resolution 17.

5. TREASURER'S REPORT

The Treasurer, Mr. Garman, made an *interim* report for information only.

6. DELEGATE TO KOREA

Our fraternal delegate to the Annual Meeting of the Korean Federal Council, Dr. A. J. Stirewalt, made his report which was accepted.

7. DELEGATE TO NATIONAL CHRISTIAN COUNCIL

8. REPORT OF THE NOMINATIONS COMMITTEE

(A name in brackets is that for which the new nomination is a substitute.)

OFFICERS:

Chairman—J. C. Mann
Vice-Chairman—H. K. Miller
Secretary—G. C. Converse
Treasurer—C. P. Garman
Other members of the Executive Committee:
Term ending 1928—Miss Jost (J. C. Mann)
" " 1929—W. Axling
Miss Helmer

Trustees Japanese Language School

Term ending 1930—W. Axling
H. W. Myers

Publications Committee

Term ending 1930—P. S. Mayer, Editor of The Japan Christian Year Book.
Miss Blakeney
H. D. Hannaford

Representatives on The Christian Literature Society

Term ending 1928—W. H. M. Walton (A. J. Stirewalt, Treasurer)
" " 1929—E. T. Iglehart (C. Noss)
C. F. McCall (S. H. Wainright, Manager C. L. S.)
D. C. Hennigar (H. V. S. Peeke)
" " 1930—A. D. Berry
A. K. Reischauer
A. Jorgensen
Mrs. J. S. Kennard

Fraternal Delegate to Korea

Miss J. N. Scott
Substitute—Miss O. I. Hodges

FRATERNAL DELEGATE TO THE NATIONAL CHRISTIAN COUNCIL

J. C. Mann

NECROLOGIST

H. Pedley

ON BOARD OF AMERICAN SCHOOL

Mrs. Jorgensen

ON ADVISORY BOARD OF CANADIAN ACADEMY

B. F. Shively

6. REPORT OF SPECIAL COMMITTEE

The report of the Special Committee on Korean work was made by Dr. Buchanan. See Resolution 7. The report of the Committee on Normal Training was read by Mrs. Binford and accepted.

The report of the Committee on the Religions Bill, was read by Dr. Benninghoff. The report was accepted. See Resolution 6.

ROLL OF FEDERATION—DELEGATES 1927

ABCFM	Miss A. P. Adams, Mrs. Frank Cary, Darley Downs, D. W. Learned, Hilton Pedley.
ABF	Miss Alice C. Bixby, Miss A. S. Buzzell, D. C. Holtom, C. H. Ross, Miss R. L. Anderson
AFP	Mrs. Gurney Binford, Miss E. L. Sharpless
ABS	K. E. Aurell
BFBS	F. Parrott
CC	E. C. Fry, Miss M. R. Stacy
CMS	Mrs. Pickard-Cambridge, J. C. Mann, Miss L. L. Shaw, W. H. M. Walton.
EC	Miss Lois F. Kramer, Everette Williamson.
EPM	No delegate attending.
LCA	D. G. M. Bach, C. W. Hepner, Miss M. E. Potts, S. O. Thorlaksson.
MEFB	Mrs. R. P. Alexander, F. D. Gealy, C. W. Iglehart, F. N. Scott.
MEFBWE	Miss Alice Cheney, Miss A. B. Sprowles.
MEFBWW	Miss M. B. Oldbridge, Miss Olive Hagen.
MES	J. B. Cobb, W. J. Callahan, Mrs. W. J. Callahan, Miss Lois Maddux, Miss Mabel Whitehead.
MP & MPW	Miss A. L. Coates, Leigh Layman.
MSCC	H. H. Corey, Miss I. Isaac, V. C. Spencer.
OMJ	W. M. Vories.
PCC	H. MacMillan.
PN	Harvey Brokaw, Miss J. M. Johnstone, Miss L. S. Halsey, L. C. Lake, Miss F. E. Porter.
PS	P. W. Buchanan, W. McS. Buchanan, S. M. Erickson, C. R. Jenkins, Miss Florence Patton.

RCA	Miss H. M. Lansing, B. C. Moore, S. W. Ryder, H. V. E. Stegeman.
RCUS	Miss M. E. Gerhard, F. B. Nicodemus, H. K. Miller, Wm. G. Seiple.
SBC	Miss E. E. Baker, Miss L. Hannak, N. F. Williamson.
UB	B. F. Shively.
UCC	W. J. M. Cragg, D. Norman, H. W. Outerbridge, Mrs. A. T. Wilkinson.
UCCW	Miss M. E. Armstrong, Miss M. A. Robertson, Miss M. L. Rorke, Miss M. A. Veazey.
UCMS	I. D. Crewdson, Miss Jewell Palmer, Miss Jessie Trout.
WU	No delegate attending.
YMJ	W. D. Cunningham.
YMCA	Mrs. A. Jorgensen, W. S. Ryan.
YWCA	Miss E. B. Helmer, Miss Jane N. Scott.

The National Christian Council Notes— A Review of the Year's Work

William Axling

As the Council approaches its Fifth Annual Meeting—October 18th and 19th—a brief review of the year's activity may not be out of place.

The Nation's Dark Hour.

During the illness of His Imperial Majesty, Emperor Taisho, and at the time of his funeral, the Council functioned as the medium between the Christian forces of the Empire and the Imperial Household Department. It was also the medium through which the Christian Church as a whole expressed its profound sorrow and sympathy to the Imperial Family and pledged its loyalty to the New Emperor.

The Religions Bill.

The Council, through its Special Committee on the Religions Bill, launched a campaign agitating for radical revision of the bill. This attitude displeased both the Christian group which favoured the bill in its original form and those which were out to kill it. Out of this have sprung issues and conflicting attitudes which threaten the very existence of the Council.

The Council does not claim all the credit for pigeon-holing the Religions Bill. Other organizations did effective work in centring public thought and discussion on its danger points. It is an open secret, however, that it was the Council's manifesto, its programme of revision and its activity which challenged the authorities and gave weight to the campaign of opposition. It was also largely the Council's attitude and influence which rallied the press and leading legislators to throw themselves into the fight against the bill. If the Council had not been in the field and functioning for the Christian Movement as a whole the Religions Bill would probably today be the law of the land.

Preparation for the Jerusalem Meeting.

The Jerusalem Meeting will centre its thought and study on the following seven major problems:

1—The Christian Message and Life in Relation to the Non-Christian Faiths.
2—Christian Education.
3—Devolution Problems of Indigenous Churches.
4—The Christian Contribution toward the Betterment of Race Relations.
5—Human Relations in Industry.
6—Unoccupied Areas.
7—The Rural Problem.

In order that the delegation from Japan may be as thoroughly

informed as possible concerning the Japanese angle of these problems, far-reaching surveys covering every phase of these questions have been carried on throughout the year. Through these surveys an immense amount of material and first-hand information have been brought together.

An effort has also been made to get a cross section of the representative thought and convictions of the Christian forces of the nation. This will enable the delegation to know the mind and voice the consensus of opinion of the Christian Community as a whole in the discussions at Jerusalem. Thirteen hundred individuals have been interrogated. Study groups were organized in Tokyo, Kyoto, Osaka, Kobe, Nagoya, Sendai and Takamatsu and the findings of these groups have been analyzed and systematized. Specialists in the fields covered by these problems have been interviewed and their reactions secured.

Close tab has also been kept on the work which has been done by the Central Committee in New York and London in order to work in full unity and harmony with those who are responsible for setting up the Jerusalem gathering. We have also compared notes and exchanged material with our nearest neighbour, the China National Christian Council.

Evangelism.

This being the closing year of the National Evangelistic Campaign (Kyokwa Undo), effort has been centred in the cities which were still unreached by this nation-wide movement. This year the Council refrained from directly setting up and conducting evangelistic campaigns. It simply acted as a promoter of evangelism and encouraged the churches in these cities unitedly to organize and launch their own local campaigns. The Christian forces of Tokyo, Yokohama, Osaka, Kyoto, Nagoya, Shizuoka, Nagasaki, Sapporo, Fukuoka and Omuta responded to this policy and put on campaigns.

Further afield were the series of meetings held for the Japanese living in Korea and Manchuria in connection with Dr. E. A. Sturge's visit to the Orient as well as the evangelistic team sent to Formosa during the summer.

Social Welfare.

The Council through its commission on Social Service was a cooperating unit in the effort which was made to amend the juvenile anti-drink law raising the age limit from twenty-one to twenty-five.

The Council is also cooperating in the drive which is being made against public prostitution. The driving force back of this attempt to outlaw this national social sin comes largely from Christian sources. The Council therefore feels challenged to as far as possible throw back of this reform effort the strength and influence of the whole Christian Movement.

Within the Church itself there is an uncultivated field. The Christian Church in Japan has not developed a social consciousness. It is not awake to the great social issues. Its sense of social responsibility still lies dormant. The Council through surveys, published reports, agitation and publicity, has endeavoured to help the Church to take its place in the nation's life as an aggressive re-creating social force.

As Host.

The number of eminent Christian leaders from other lands who visit Japan is yearly on the increase. Not only is it important that they should meet the right people and receive the right impressions but that they should be given an opportunity to make their special contribution toward the extension of the Kingdom and a better international understanding.

During the year the Council has acted as host to a large number of such distinguished visitors. In most instances it has enabled them not only to meet but to address a large number of Japanese.

The Printed Page.

The "Bulletin" has been published each month as the Council's official organ. Through this publication the Council has endeavoured to keep the pastors, churches and missionaries informed in regard to the work which it is doing.

A new issue of "The Japan Christian Year Book" has also been put through the press. This is a book of 450 pages and is packed with facts, figures and up-to-date information regarding every phase of the Christian Movement in the Empire.

Relief Work.

At the time of the Tango earthquake disaster the Council made an appeal for funds for the purpose of relieving the distressed, and ¥9,097.08 was raised. After regular relief had been provided ¥1,000 was given to each of the following churches for the purpose of building or rebuilding their church homes; the Congregational Church at Amino, the Episcopal Church at Yotsutsuji and the Japan Evangelistic Band at Mineyama.

Christian Literature Society of Japan

Amy C. Bosanquet

NEW PUBLICATIONS

1. *Beacon Lights of Prophecy.* By Professor Albert C. Knudson. Translated by Rev. R. Miyazawa. Price ¥1.80.

   "An interpretation of Amos, Hosea, Isaiah, Jeremiah, Ezekiel and Deutero-Isaiah." It contains striking studies of the personality and historical background of the great prophets and their distinctive messages.

2. *Contact with God.* By Rev. H. M. Cary, D.D. Translated by Professor T. Washiyama. In Evangelistic Booklet Series. Price 5 sen.

   Thoughts on prayer, its reality and power, and the right attitude for us when praying and afterwards.

3. *Kai; How to Conduct Meetings in Japanese. An Essay.* By Rev. H. V. S. Peeke, D.D. In English. Price ¥1.00.

   This is a companion to Dr. Peeke's "How to Pray in Japanese," and contains a great deal of useful information about correct phraseology and usual procedure, with Chinese characters for the terms in general use which ought to be familiar to missionaries.

4. *Daily Bible Talks for Little Children.* By Miss E. F. Upton. Translated by Miss H. Minamioka. Price 70 sen.

   A new revised edition, under a new name, of the pre-earthquake "Daily Religious Talks in the Kindergarten." The name was changed because it need not be confined to use in Kindergartens. Every mother of small children would find it a help in her home, as there are 195 short Bible talks in the book, carefully arranged by an American teacher and teacher-trainer, well known in Japan, and translated by a Japanese Kindergarten teacher of many years' experience.

5. *The Nursery Series*: a set of four charming picture books for little children. Price 65 sen each. Translated by Mrs. H. Muraoka.

   1. Ah-Fu: a Chinese River Boy.
   2. Kembo: a Little Girl of Africa.
   3. The Three Camels: a Story of India.
   4. Esa: a Little Boy of Nazareth.

   There are 30 full-page coloured pictures in each book, drawn by the well-known missionary illustrator, Miss E. A. Wood. The object of the books is to draw together in friendly sympathy the children of many lands and help forward a spirit of true Christian brotherhood. They have been very well received in Japan, and "The Three Camels" is especially suitable for a Christmas gift, so we expect to have a great demand for it in December.

IN THE PRESS OR IN PREPARATION.

1. *Paul the Dauntless.* By Basil Mathews. Translated by T. Mutō.

   Bringing out vividly the side of St. Paul's life which will appeal especially to young people and to those who love tales of heroism. All Bible students will appreciate the splendid descriptions of the cities he visited and the roads he trod. The author himself went over all the ground before writing the book. It will be well illustrated.

2. *A Straight Way Towards Tomorrow.* By May Schauffler Platt. Published by the Central Committee on the United Study of Foreign Missions, Cambridge, Mass., as a Study Book for Women's Foreign Missionary Societies.

   This is being translated for use as a study circle book for women and older girls in Japan, at the request of the above Committee, and is aided by a generous gift to cover expenses. It will be illustrated by 12 photographs of women and children, relief work, etc. in other lands. By permission of the American Committee, it is being adapted to Japanese needs in some respects, and ought to prove a valuable foundation for study of such problems as Child Welfare, the Christian Home, Christian Literature, Religious Education and World-wide Peace.

3. *Ainu Life and Lore; Echoes of a Departing Race.* By the Ven. Dr. John Batchelor. With ten coloured plates and many collotypes; bound in cloth, with Ainu design.

   An important contribution to the literature of comparative religion and folk-lore, rich in legend and old customs. By the chief living authority on the subject.

4. A picture booklet on the Parable of the Prodigal Son, with 12 black-and-white illustrations, drawn by Miss E. A. Wood, who has lived in Egypt and Palestine.

5. *The Call to the Ministry.* By Rev. Norman F. Williamson. It is being translated by Rev. R. Miyazawa. This small book will have a special message for students and those who are thinking about their future life-work.

   We hope to have some more booklets and tracts ready before Christmas. We should especially welcome suggestions and material, English or Japanese, for evangelistic tracts, suitable for various classes of people, in country districts.

THE SECRETARY'S RETURN.

At the time of writing this, the date of Dr. Wainright's return to Japan is still uncertain.

The Sunday School World

H. E. Coleman

The three training schools that were conducted under the auspices of the National Sunday School Association this year were all very successful. The enrollment at the Karuizawa school was the largest, which, including the speakers and the missionaries who paid to hear the lectures of Miss Brockway, was a little over 100. The Shimonoseki school was placed earlier than last year to suit the convenience of the school where the delegates were entertained, and to avoid overlapping with the other schools. For this reason some applicants could not come, but the entire number was almost ninety. The Lake Biwa school was filled to its capacity of seventy and a number had to be turned away on account of lack of lodging accommodations.

The new feature of the schools this year was the lectures of Miss Meme Brockway, a specialist of the Northern Baptist Board of Religious Education who was making a year's tour of the world under the auspices of the World's Sunday School Association. Miss Brockway is an expert in story-telling and work for the primary and junior departments, having had years of successful experience in many kinds of schools. Her work, therefore, although it had to be interpreted, was of great practical value and inspirational as well. A number of missionaries, when they realized the value of her work in Karuizawa, came to her lectures. She gave full courses at Shimonoseki and Karuizawa and two lectures at the Lake Biwa School.

Mr. Kitoku, the new General Secretary of the National Association, began at Shimonoseki and attended all three of the schools, giving a course of lectures on the principles of religious education. All present were very grateful to the lecturers for the conscientious work they put into these schools. The Movement is fortunate now to have so many men and women of ability in the different denominations on whom we can call. This Sunday school work is a practical demonstration of the possibility of union effort in Christian work. It is a joy to join with all Christians in the work for children where Christ and the love of the Heavenly Father are the unifying and inspiring forces that bind all in one common fellowship.

THE NEW GRADED LESSON SYSTEM

The great earthquake fire destroyed all the new texts that had been issued in the new lesson system up to that time. Since they all had to be republished, the opportunity was taken of revising those volumes that had been issued, while the task was continued of preparing the other texts to make up the eleven years of graded lesson texts for teachers that had been planned several years before by a general committee

appointed by the different denominations and missions. This course is therefore the result of years of careful effort on the part of many officers and Sunday school specialists. The general subjects for the courses of the several years are as follows:—

Intermediate	First Year.	Our Gracious God and His Good World.
"	Second "	The God of Love and His Good Children.
"	Third "	Jesus' Way of Love and Service (Our Model)
Junior,	First Year.	God our Heavenly Father, and Creator.
"	Second "	Living as God's Children.
"	Third "	Early Heroes and Heroines of the Old Testament.
Primary,	First Year.	The Story Life of Jesus (One term of Christian Heroes)
"	Second "	Heroes of the Hebrew Kingdom
"	Third "	Heroes of the Apostolic Age.
Beginners,	First Year.	The Life of Jesus.
"	Second "	The Christian Life, and How to Live it. (One term of Great Christian Leaders)

These lessons are prepared with the idea of using them on the group-graded plan but in a large school they can be used on the fully graded plan when desired. They are prepared from the child's standpoint, and to meet the religious needs of each particular group, they can be used therefore on some plan for any school, however small. If many different ages are represented, then they may be divided into two or three groups and such courses selected as seem to suit the larger number in each group. This group should be kept together for two or three years if possible. The eleven years are planned to cover the Bible as fully as possible, with special emphasis on the Life of Christ. This is presented three times, but from a different standpoint each time, so there is no danger of its becoming tiresome. Three sets of pictures have been prepared for each of these courses on the Life of Jesus with very few duplicates, so that the three together will make a splendid supply of pictures on the Life of Christ that can be kept for other courses of study, and for use when each study is repeated every three years for the new class that has entered that department.

The beginners' lessons are prepared on the basis of well-established principles in kindergarten teaching, with blackboard drawings, the story told, and many songs for children of this age. The lessons in general are prepared in such a form as to be a complete guide to the teacher in his work of preparation. The object of the lesson is clearly stated, or two or three points to be pressed home. Points of special study for the teacher's benefit are often given, or suggestions made for the teaching of the lesson. The memory text is also given, and the Bible references as well as the text to be studied. Samples will be sent for examination on request.

Purity and Temperance Notes

E. C. Hennigar

The friends of Japan have been delighted to learn that the Government has *withdrawn* the reservation it had made in ratifying the League of Nations Treaty in respect to the Traffic in Women and Children. The Japanese reservation made the "age of consent" 18 for Japan, whereas in all other countries it is put at 21. This was done in response to rising public opinion in regard to this whole question.

Under the striking headline "Does Slavery Exist in Japan?" The Japan Times has recently published a series of articles and editorials on the Taira case. In August, five girls of the licensed quarter in Taira, a town in Fukushima ken, ran away from their owners and made their way to Tokyo thinking that all that was necessary in order to be free from their crushing debt and life of shame and suffering was to make their desire known to the police. However, as is usually the case, on one pretext or another, the girls were returned to their owner in the custody of two *banto*. The Editor of the Times, Mr. S. Sheba, has taken upon himself to champion these and through them all the 52,000 enslaved girls of Japan. His editorials in the matter have been of a high order. He has the strong support of his staff and three of them have visited the owner in question urging him to give up the business and free these girls. The owner has promised to close his house in one month. The question is what will he do with the inmates. Mr. Sheba is not through with the case yet. We await further developments with interest. It is to be desired that some such case as this be carried to the courts to ascertain whether Japanese law will, in fact, uphold the traffic.

Another recent case of interest is that of the Yokosuka quarters where the keepers of 29 houses with 168 girls have decided to change the status of their establishments to "eating houses" and of the inmates to that of "waitresses" or "barmaids," this on the plea that brothels as such no longer pay dividends.

In the city of Okayama certain city improvement plans involved the site of the licensed quarter which is in a very prominent place in the middle of the city. Would it be left where it is, would it be removed to the outskirts or abolished altogether? A committee of 39, representing the missionary forces, the church, the Purity society and the W.C.T.U., is working strenuously to secure the abolition of the quarters. The issue will probably be decided at the meeting of the Prefectural Assembly this autumn.

Active campaigns for the abolition of licensed quarters will be staged in several prefectures with the approach of the opening of the assemblies. In this connection we are reminded by the Central Committee that there is a very urgent need of funds. Japanese sources are respond-

ing in a remarkable way. If the entire missionary body will get behind this push the total of Yen 60,000 can very easily be raised. Already missionaries have pledged Yen 7,600. Cash and further promises will be gratefully received at the Haisho Remmei, Misaki Kwaikan, Misaki Cho, Kanda, Tokyo.

* * * *

At Winona Lake, Indiana, from August 17—23, was held the Congress of the World League against Alcohol. The first address on the programme at the opening session on the evening of the 17th was by Mr. Mark R. Shaw, who represented Japan at the Congress. The subject of the address was "The Challenge of the World Alcohol Problem to University Men." At a later session Mr. Shaw spoke on "Japanese Progress." Mr. Shaw is greatly missed in all Moral Reform circles in Japan, but we may be sure he is on the job somewhere in the United States.

The students of the Students' Prohibition League have been very active, as usual, during the summer months, and temperance campaigns were held in various parts of the country. A movement is being inaugurated to establish temperance organizations in schools of Middle School grade. Nothing is of greater importance than to catch the boys before they get out into life or into higher institutions where drink is thrust upon them.

The writer of these notes has taken over part of the work of Mr. Shaw and will be glad to communicate with any who may desire to do some definite piece of work for the Purity or Temperance movements. A supply of literature, posters and slides is on hand. Address, Matsumoto, Shinshu.

The Japanese Language School

G. Bowles

The record since the Annual Conference of Federated Missions includes the following: (1) Completion of arrangements by which the Trustees of the Language School assume responsibilities for the Kobe Group, which works under a Local Committee; (2) Transfer of the Language School from 30 Koun Cho, Mita, to the City Y.M.C.A., Mitoshiro Cho, Kanda, Tokyo; (3) Opening of the new school year with twenty-two full-time students, others to enter early in October, also preparations for a special part-time class from 9 to 11 a.m. three days a week, and for the Evening School to open in the Sale & Company Building, Babasaki Mon, on October 3rd, to meet from 5 to 7 p.m. Mondays, Wednesdays and Fridays; (4) Plans for the year's supplementary Course of Japanese Studies, as outlined below:

For the Autumn Term there will be ten weekly English lectures on Japanese History, with assigned books for parallel study. These lectures will be open to the public, though definite registration for the Course is

desired. Among the Lecturers on Japanese History will be Professor N. Murakami, Dean of the Language School, Principal of the Ueno Academy of Music, organizer of the course, Dr. R. C. Armstrong, Dr. H. B. Benninghoff, Dr. M. Anesaki and Dr. Inazo Nitobe.

The corresponding lectures and readings for the winter term will be on Japanese Religions.

The Spring Course will be on Interpretation of Japanese Life and Thought.

The purpose of the Trustees in planning this course in Japanese History, Religions, etc., is to stimulate interest and to give guidance for further work along these lines. The widespread interest already manifest is evidence that the course will meet a recognized need. One mission organization has already expressed a desire to have all of their workers enrolled for the lectures.

It is already evident that the Missions are giving serious consideration to the message of Dr. William Axling, Chairman of the Board of Trustees, at the recent Session of the Conference of Federated Missions. The need for the Missions to take to heart their responsibilities to the Language School, largely their own, still abides. In cooperation with other supporting bodies they have it within their own power to bring the School up to far higher standards of efficiency.

Inquiries and applications continue to come in for the Correspondence Course. The School is eager to come into closer contact with correspondence pupils and their teachers. It is urged that when possible these scattered teachers be sent or brought to the School to study the methods of instruction.

As trustee in charge of the School, the writer is eager to get constructive criticisms and suggestions. Former students of the School and careful observers as to results of various methods may thus render invaluable service to the cause of more efficient language teaching.

Book Reviews

"JAPANESE TRAITS AND FOREIGN INFLUENCES." By Dr. I. Nitobe, Price 7/6. Published by Routledge & Co.

The Samurai boy who, when asked why he remained in silent meditation at the close of a meal, could reply, "Having fed my body, I am now feeding my soul"; the young graduate of Sapporo Agricultural College who, on matriculating at Tokyo Imperial University, could give as his reason for choosing courses in English Literature that he himself wished to become a bridge across the ocean that he might bind together the East and the West; the mature scholar, educator and servant of his nation who against natural inclination, and in the face of rare opportunities at home, could leave his own chosen work to take up the difficult and uncertain tasks of Under-Secretary General of the League of Nations may well be satisfied with this recent achievement in discernment and interpretation.

"Japanese Traits and Foreign Influences" reveals genuine insight into the inner nature and meaning of Eastern and Western Cultures. Since the book is a collection of revised and partly rewritten lectures and essays prepared for special purposes over the past five-year period, one must seek the organizing unity of the volume not in its form but in its spirit.

Whether the subject be The Changing Orient, Traits of Oriental Mentality, China's Cultural Influence on Japan, Teaism, Haiku, Eastern Ideas of Charity, The Race Problem or the Meeting of East and West, the reader may discern in the discussions certain common elements which through the years clarify and ennoble the author's messages: Sympathetic insight into the deeper spirit and meaning of objects, events, institutions and peoples; interpretation of things of the East by the use of world history and literature in a way which makes them vivid to Western readers; faith in a better day for the world, informed by a serious moral purpose which in the deeper notes strikes clearly the chord of the creative Christian faith.

The present volume should satisfy observers who, with apparent justice, sometimes criticize Japanese when they fail to express due recognition of the debt which the nation owes to the older civilizations of the Orient. In the chapter on China's Cultural Influence on Japan, and repeatedly throughout the book, the author pays generous tribute not only to Chinese and Indian but also to Korean Culture. Students of Chinese history note a slip in the reference to the Tang dynasty as ruling the country in the fourth century, as the first ruler of that line came to the throne in 618 A.D.

In introducing the discussion on The Moral Basis of the Monarchy the author assists Western students of Japanese History by unhesitatingly cutting off the first six centuries, thus making Jimmu Tenno a con-

temporary of Julius Caesar. His first-hand description of the consecration (so called coronation) of the late Emperor clearly explains his idea that not in royal descent but in the meaning attaching to this religious ceremony, which in spirit gives the new Ruler a sense of responsibility to his ancestors, lies the Moral Basis of the Monarchy. In his acceptance of "Democracy as a principle and Monarchism as a form" he finds a stabilizing influence which leaves room for motion and change, "two concepts which give a sense of harmony to the oriental mind."

One feels that the most striking sentence in the book may be too strong, in view of the fact that some of the outstanding characters of the present day are orientals. This sentence occurs in the chapter on Traits of Oriental Mentality (page 26): "Asia is not a soil for forceful character to grow in—at least at present." The author attributes this to the "virus of depersonalization," which is due to the "influence of Chinese ethics and Hindu religion." He recognizes that although Japan has fared better politically than other Asiatic nations, she is not immune from this tendency to the "decimation of personality," to which he attributes the "political fiasco of the Asiatic peoples." This somewhat dark picture is, however, illumined by reference to "the renovation of that continent through the Gospel of Christ.....above all His other teachings, the reverence of the personality of man and God." Furthermore, this minor emphasis of Oriental peoples upon Personality is counterbalanced by marked development of Perception, such as ancient Japanese artists demonstrated in painting birds in flight and fish leaping out of water. In the seer this power rises to spiritual Intuition and gives to the Orient its insight into spiritual things.

To the reviewer, the chapters on Teaism and Haiku (a short poem of seventeen syllables) are the heart of the book, notwithstanding the regret that the word "Teaism" has been substituted for the Japanese *Cha no yu*, or its more common English equivalent. These chapters not only interpret some of the finer and deeper feelings and thoughts of the Japanese people at their best, but place in clear historical settings the influences which gave Cha-no-yu and Haiku to Japan.

There are many similarities between Rikyu the "Samurai-priest" of the sixteenth century who in perfecting the tea ceremony "called upon the nation in the midst of social corruption to return to nature—to its singleness, peace and beauty," and Basho, a Samurai of the seventeenth century who after the death of his feudal prince came through great sorrow very close to the heart of nature and of the common people, and thus was enabled to transform the *haiku* of jest and satire into an instrument for the expression of the highest ideas and the most delicate human sentiments. The depth of his religious feeling and of his missionary zeal are revealed in Basho's instruction to his pupils whom he sent out as messengers of *haiku* with its gospel of integrity, simplicity and meditation, with the call to "express the enduring in the midst of the fleeting."

An Eastern Idea of Charity is an historical summary of Japanese humanitarian work, from the seventh century to the Home Department's 1926 issue of its "Review of Social Work." While the author finds in

Shintoism no incentive to relieve sorrow and suffering, he measures the humanitarian activities of the people by the rise and decline of Buddhism. Confucianism "took little cognizance of humanitarian work." To Christianity and economic science he attributes the new life and force which are organizing modern social work in Japan.

In discussing The Race Problem or the Meeting of East and West the author gives clear evidence of faith that a better knowledge of economic laws, a truer interpretation of science, and a sincere application of political principles and of religion, "and Christianity of all religions," will give to the world a common life of "sympathy, equality and fellowship."

A careful reading of "Japanese Traits and Foreign Influences" leaves the impression that the author has kept well within the bounds of fact. History, science and experience are his guides as he threads a pathway of his own, back and forth across the disappearing boundary which has been supposed to separate the East from the West.

One quotation may be permitted as illustrative of the wholesome and hopeful spirit of the book: "The grown-ups in the East and in the West, and indeed the noblest among them, have always at their moments of exultation, entertained the belief that light and truth have their abode in that quarter of the compass which is opposite to their own habitation. The Buddhists have imagined Heaven as lying in the West—the West whither the sun hastes every day for its rest. The three Wise Men of the East saw the Star in the West. On the contrary, the early Christians in their baptism turned to the East, whence dawns the light of day. Christianity in its westward march kept its face turned eastward. In this reciprocal admiration between East and West lies a fecund principle for mutual understandings, and on this rock of 'imaginative sympathy' should be built the church universal. Neither hemisphere can henceforth live a separate life."

GILBERT BOWLES.

A NEW ENGLANDER IN JAPAN. By Evarts Boutell Greene. 347 pp. Price $5.00. Published by Houghton, Mifflin Company.

Daniel Crosby Greene was a genuine New Englander, both by ancestry and early life. His great-grandfather was Roger Sherman, the famous Connecticut statesman of the Revolution. He was born in what is now a part of Boston, spent six years of his boyhood in Vermont, graduated at Dartmouth College in New Hampshire, and served in the Civil War in a Rhode Island squadron. He was also born into a missionary atmosphere. His maternal grandfather, Jeremiah Evarts, was the first treasurer of the A.B.C.F.M. and afterwards till his death was its secretary, being succeeded by David Greene who held the office for 22 years. Also the gift for public life shown by Roger Sherman reappeared in Daniel Crosby's uncle William Evarts, noted lawyer and Secretary of State, as

well as in the two Governor Baldwins of Connecticut, and led us often to think of our friend as a Statesman-Missionary.

Like many another New Englander Daniel Crosby Greene went west after graduation, spending two years in teaching in Wisconsin and Illinois, and then entered the theological seminary, graduating in 1869, and being ordained and married immediately afterwards.

A few days before his ordination the Prudential Committee of the American Board had practically decided to open work in Japan, with Mr. Greene as its first representative there, and this decision was ratified at the Board's annual meeting in Pittsburg in October—the last meeting of the Board in that state and the last before the Presbyterians withdrew from it. In a few days Mr. and Mrs. Greene sailed from San Francisco, arriving in Yokohama on the last day of November, 1869.

It need not be said that the Japan to which Mr. and Mrs. Greene came in that year was a very different Japan from that in which we live to-day. It was indeed the second year of Meiji, the Shogunate had been abolished, and the Emperor had removed from Kyoto to Tokyo, but the new government was still weak and it was uncertain whether it could maintain itself, the Samurai still went about with their two swords, there were none of the modern means of communication, not even jinrikishas, the old Chinese calendar was still in force with the year beginning some time in February, the monthly mails from home were brought to the consulates for delivery by private messengers, Christianity was strictly forbidden, in that very year an Imperial Councillor, Mr. Yokoi, had been assassinated in Kyoto because he was suspected of "professing wicked opinions," that is of inclining to Christianity, and even after Mr. Greene's arrival several thousand Roman Catholic Christians who had been discovered in the region of Nagasaki were severely punished. Protestant missionaries had indeed been working in Japan for ten years, but there were still very few of them, only ten Japanese had been baptized, and other visible signs of their work were still very scanty. Thus, though Mr. Greene was not one of the first pioneers in missionary work in Japan, he began in very primitive times.

Mr. and Mrs. Greene first took up their residence in Tokyo, but early in 1870 they removed to Kobe, being then with one exception the only missionaries between Yokohama and Nagasaki, making Kobe-Osaka-Kyoto (the Keihanshin) the centre of our mission's work, and erecting the house which is now the oldest building in Japan connected with Christian work. Among the young men who came under their influence here were J. Matsuyama, who had so important a part in the translation of the Bible into Japanese, and Paul Sawayama, first ordained pastor in this part of Japan, noted for his heroic self-sacrifice. From 1874 to 1880 Mr. Greene served on the committee in Yokohama which made the first Japanese version of the New Testament; from 1881 to 1887 he was connected with the Doshisha, teaching the Old Testament and incidentally acting as architect of the first permanent buildings of that school—the first brick buildings erected in Kyoto except the railroad station; and the rest of his life—23 years—he spent in Tokyo, being again at the time of his death engaged

in the rendering of the New Testament into Japanese. Thus his work was varied,—as preacher, teacher, architect, translator and general missionary,—but it is likely that he will best be remembered by his work in the capital, where he spent somewhat more than half of his life in Japan and had the widest contacts. Here he had important work to do as the mission's representative in such matters as the organization of the Mission into a juridical body capable of holding real estate, and for a number of years as one of the Finance Committee of the Doshisha, but besides this he served as an active worker in a great variety of union enterprises, such as the School for Foreign Children—now the American School—of whose Board of Trustees he was the first Chairman, and in the publication of "The Christian Movement," of which he was the first editor. He received the degree of D.D. from Rutgers College, of LL.D. from Dartmouth, and the decoration of the Third Order of the Rising Sun from the Japanese Government.

Mr. and Mrs. Greene were looked up to by the mission with very great affection as "Pa" and "Ma" Greene, and their home, especially while the children were still with them, was a most delightful centre of social life, never forgotten by those who had the privilege of sharing it. Dr. Greene was first and foremost a Christian missionary, taking an active part in all forms of Christian work, but he was a man of very broad sympathy and wide interests; holding fast the fundamentals of his faith, but ready to accept new light from any source; attached to the Congregational system, but counting all Christians as brethren and taking an active part in all movements for cooperation or united work; counting religion the great thing, but interested in all worthy movements in scholarship (such as the Asiatic Society) or industry; a patriotic American, but a warm friend of Japan, counting it a part of a missionary's duty to help make the best side of Japan known to the Western world, and earnestly exerting himself to see justice done to the Japanese in matters of controversy beween the two nations. Those who had the privilege of knowing him as fellow-workers are gradually passing away, and all of us who are left are grateful that a worthy record of his life and work has been published by his son, Evarts B. Greene, Professor of History in Columbia University and author of "The Foundations of American Nationality." He has done the work with the loving zeal of a son and the practised skill of a trained historian, after making a special visit to this country to gather material and gain the local atmosphere. All students of early times in Japan and of the missionary work will do well to get and read "A New Englander in Japan."

D. W. LEARNED.

"KAI" An Essay, By H. V. S. Peeke, D.D., Price ¥1.00. Published by Kyobunkan.

Students of Japanese are already familiar with Mr. Peeke's various contributions to the study of the language, and many are indebted to him

for his share in the dictionary known as "6000 Chinese Characters." His latest essay, "Kai," will we believe be valuable to those new to the country who attend or conduct meetings.

The booklet is attractively got up, the type is good, the Chinese ideographs clear, and the price is one yen. It should supply a long-felt need, for nowhere does the newcomer feel more handicapped than at meetings. The expressions used are not found in the *tokuhon* or grammar and the number of unfamiliar words makes it difficult to use a dictionary with any satisfaction. Added to this there is often the close atmosphere of a crowded room, and the student emerges from the meeting disheartened with his failure to understand, and completely bored by the proceedings.

While no book can improve the ventilation, Mr. Peeke's essay will undoubtedly improve the intellectual atmosphere of meetings as far as the student is concerned, and a thorough mastery of the short vocabulary at the end of the book is a task well worth while.

A few points call for criticism. We should like rather more definite instructions given to the inexperienced foreigner who may have to act as chairman, also suitable phrases for opening and closing meetings, introducing and thanking speakers, etc. In the appendix the ideographs employed might be larger, as in the rest of the book, and the addition of the roman character would ensure the correct pronunciation.

We wish the book success. We should like to see it in the hands of all who are studying the language.

A. M. HENTY.

MEMORIES OF THE MISSION FIELD. By C. I. TINLING. 158 pp. 3/6. Published by Morgan and Scot.

Miss Tinling has had occasion during the course of her career as a lecturer on Temperance to visit many parts of the world. In this book she gives us pen pictures of missionary work proceeding in Syria, India, Japan and China. Each chapter tells in simple words the story of great work being done, a story which will be more effective in creating interest in Missions than any study of missionary statistics or elaborate treatise. Especially vivid are her stories of work in China among lepers and against opium. Her story of the missionary who was called upon to become a doctor and even to amputate a man's leg with only an American saw and a Swedish penknife is an instance of how missionaries have to be all things to all men. The missionary was risking his own life during this operation as well as the patient's; the latter would have died if there had been no operation, the former would have had to face the knife of his angry relations.

Miss Tinling writes as an interested spectator and proves the futility of the common arguments against missionary work which are heard in the Home countries. She shows how the Christian Church is making use of all available means to proclaim the Gospel, posters, the press, evangelistic bands, music, small rooms and large, schools and hospitals. We hope that this book may win more support for Missions from the good folk at home.

F. E. MERCER.

PERSONAL COLUMN

NOTE.—Personal notes for insertion in The Japan Christian Quarterly should reach Miss Blakeney, Kinjo Jo Gakko, Nagoya, by the 25th of March, June, September and December, respectively. It will help if they are drawn up in the form given below.

NEW ARRIVALS.

ARGELANDER. In April, Mr. and Mrs. Argelander, M.E., from China, to join the staff of Aoyama Gakuin, Tokyo.

BAILEY. In October, Miss Helen Bailey, M.S.C.C., to Takata.

BUCKNILL. In June, Rev. and Mrs. E. J. Bucknill, S.P.G., to Yokohama. Mr. Bucknill will act as chaplain to the British community.

DICKSON. In September, Miss L. E. Dickson, P.E., to St. Agnes' School, Kyoto.

DIETERICH. In September, Mr. and Mrs. Dieterich, M.E., from China, to join the staff of Aoyama Gakuin, Tokyo.

FOERSTAL. In September, Miss Foerstal, M.S.C.C., to Nagoya.

HAIG. In September, Miss Haig, U.C.C. formerly of Formosa, to the Toyo Eiwa Jo Gakko, Tokyo, for language study.

HELM. In August, Mr. and Mrs. N. T. Helm, P.N., to the Meiji Gakuin, Tokyo, for language study.

HOWEY. In August, Miss Howey, M.E., to the Aoyama Jo Gakuin, Tokyo.

JACKSON. In September, Rev. R. H. Jackson, P.E., to Kyoto.

JOHNSON. In October, Miss T. Johnson, P.E., to St. Agnes' School, Kyoto.

JOHNSON. In July, Miss A. B. Johnson, M.P., to the Eiwa Jo Gakko, Yokohama.

KING. In August, Mr. A. V. King, P.N., short term teacher, to Meiji Gakuin, Tokyo.

LACKEY. In September, Miss S. Lackey, P.N., short term teacher, to Sturges Seminary, Shimonoseki.

LAUG. In September, Rev. and Mrs. G. W. Laug, R.C.A., to Saga.

LOCKWOOD. In September, Rev. and Mrs. G. C. Lockwood, A.B.C.F.M., to Tokyo for language study. They hope to proceed to the South Sea Islands later.

McCOY. In September, Miss B. McCoy, P.N., late of China, to Wilmina Girls' School, Osaka.

MERCER. In July, Rev. and Mrs. F. E. Mercer, S.P.G., to Tokyo. Mr. Mercer will act as chaplain to the British community.

PRICE. In September, Miss G. J. Price, C.M.S., to Tokyo for language study.

REEVE. In August, Rev. W. S. Reeve, P.N., to c/o Dr. Reischauer, the Women's Christian College, Tokyo, for language study.

REMBERT. In September, Miss H. Rembert, P.E., to St. Agnes', Kyoto.

WATTS. In October, Rev. and Mrs. H. G. Watts, M.S.C.C., to Tokyo for language study.

RETURNING.

BARR. In September, Miss L. Barr, U.C.C., to Toyo Eiwa Jo Gakko, Tokyo.

BATES. In October, Dr. C. J. Bates, U.C.C. to Kansai Gakuin, Kobe.

BATES. In September, Miss J. Bates, U.C.C., to Kanazawa.

BUCHANAN. In September, Miss E. Buchanan, P.S., to Gifu.

BUCHANAN. In September, Rev. and Mrs. D. C. Buchanan, P.N., and family to Wakayama.

CALLBECK. In September, Miss L. Callbeck, U.C.C., to Nagano.

CURRELL. In September, Miss S. Currell, P.S., to Kochi.

CURTICE. In August, Miss L. K. Curtice, M.E., to Hirosaki.

FOOTE. In September, Miss E. L. Foote, P.E., to Kyoto.

GARDNER. In September, Miss E. E. Gardner, P.S., to Nagoya.

GILLETT. In September, Rev. and Mrs. C. S. Gillett, A.B.C.F.M., to Sendai.

HEASLETT. In October, Rt. Rev. S. Heaslett, Bishop in South Tokyo, to Yokohama.

HUTCHINSON. In August, Rev. and Mrs. A. C. Hutchinson, C.M.S., to Omuta.

KNIPP. In August, Rev. and Mrs. J. E. Knipp, U.B., to Otsu.

McILWAINE. In September, Rev. and Mrs. W. A. McIlwaine, P.S., to Nagoya.

MILES. In August, Miss M. Miles, P.N., to Hokuriku Girls' School, Kanazawa.

MOULE. In September, Rev. and Mrs. G. H. Moule, C.M.S., to the Central Theological College, Ikebukuro, Tokyo Fuka.

PALMER. In September, Miss H. M. Palmer, P.N., to Wilmina Girls' School, Osaka.

ROBINSON. In October, Miss H. Robinson, M.S.C.C., to Tokyo for the winter.

SHORE. In October, Miss G. Shore, M.S.C.C., to Gifu.

SIMPSON. In September, Miss M. Simpson, U.C.C., to Kofu.

STAPLES. In September, Miss M. Staples, U.C.C., to Kameido, Tokyo Fuka.

VOULES. In September, Miss J. E. Voules, S.P.G., to Yokohama.

WALKER. In September, Mr. F. B. Walker, S.P.G., to English Mission School for Boys, Kobe.

WARNER. In July, Rev. P. F. Warner, M.P., to Nagoya.

YOUNG. In September, Rev. and Mrs. T. Young, U.C.M.S., to Sei Gakuin Middle School, Tokyo.

CHANGES OF LOCATION.

ANDERSON. Miss Ruby Anderson, A.B.F., from Kanagawa to the Women's Christian College, Iogi Mura, Tokyo.

BIGELOW. Miss G. S. Bigelow, P.N., from Yamaguchi to Sturges Seminary, Shimonoseki.

BRUMBAUGH. Mr. and Mrs. T. T. Brumbaugh, M.E., from Hirosaki to Sapporo.

BUCHANAN. Dr. and Mrs. W. S. Buchanan, P.S., from Kobe to Nagoya.

BURNMEISTER. Miss M. Burnmeister, M.S., from Tokyo to Kumamoto.

GRAVES. Miss S. Graves, A.B.C.F.M., from Kobe to Tottori.

KILBURN. Miss E. H. Kilburn, M.E., from Kumamoto to Sendai.

PEET. Miss A. E. Peet, M.E., from Fukuoka to Hakodate.

RYDER. Rev. and Mrs. S. W. Ryder, R.C.A., from Saga to Nagasaki.

WILSON. Miss E. Wilson, A.B.C.F.M., from Tokyo to Tottori for language study.

DEPARTURES.

BUSS. Miss F. C. Buss, R.C.A., from Ferris Seminary, Yokohama, on furlough.

CHASE. Miss L. Chase, M.E., from Aoyama Jo Gakuin, Tokyo, on furlough.

DARROW. Miss F. Darrow, R.C.A., from Ferris Seminary, Yokohama, on furlough.

FOXLEY. Rev. and Mrs. C. Foxley, S.P.G., from Suma. They do not expect to return.

MERRILL. Miss K. Merrill, A.B.C.F.M., from Matsuyama.

PERRY. Miss H. L. Perry, M.E., from Sendai on furlough.

WAGNER. Miss D. A. Wagner, M.E., Women's Christian College, Tokyo, on furlough.

WEST. Mr. and Mrs. R. E. West, M.E., from Nagasaki on furlough.

WINN. Rev. and Mrs. M. C. Winn, P.N., Kanazawa, on health grounds.

DEATHS.

OLTMANS. On September 7th in Tokyo, Harvey Oltmans, eldest son of Dr. and Mrs. Oltmans, Meiji Gakuin, Tokyo.

SHAFER. On July 2nd in Yokohama, David H. Shafer, aged 13, eldest son of Rev. and Mrs. Shafer, R.C.A., of Ferris Seminary, of acute lymphatic leukemia.

SOPER. On July 20th, at Glendale, Cal., Mrs. Julius Soper, late M.E.

HAIL. On June 24th in Philadelphia, Alexander K. W. Hail, aged 18, the son and grandson (on both sides) of missionaries to Japan, and himself an intending missionary.

MISCELLANEOUS.

COREY AND PAUL. Dr. Stephen J. Corey, Vice-President of the U.C.M.S., and Rev. Alexander Paul, Oriental Secretary, have spent September visiting the work of the U.C.M.S. in Japan.

MONTGOMERY. Rev. and Mrs. Jas. Montgomery, P.S., of China, have been allocated temporarily to Marugame.

SMYTHE. Dr. and Mrs. L. G. M. Smythe, P.S., are making a satisfactory recovery in America from the illness on which they were invalided home.

WALSH. Rev. G. J. Walsh, C.M.S., has been nominated by the Archbishop of Canterbury as Bishop in Hokkaido. He expects to be consecrated in Westminster Abbey on All Saints' Day, November 1st.

WOODS. Miss J. Woods, P.S., of China, has been allocated temporarily to the Kinjo Jogakko, Nagoya.

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